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Pacific School of Religion Berkeley, Calif.

The Word as the New Light — William L. Worcester — 1

Was the Lord's Incarnation Contingent upon Man's Sin? — Frank Holmes — 7

Pax Vobiscum — Edward Austin Warren, Jr. — 21

The Relation of the Specific New Church to the Church Universal — G. Laurence Allbutt — 27

Church and State — Louis G. Hoeck — 38

Josiah Strong, a Modern Prophet of the Kingdom of God — Edward Tallmadge Root — 47

History of the Church of the New Jerusalem in the City of Washington — Job Barnard — 55

Contemporary Commentary on the Book of Revelation — William F. Wunsch — 71

(For Editorial Department, see next page.)

V.29
1922

EDITORIAL DEPARTMENT

Editorials :

Our Book of Worship. H. CLINTON HAY - - - - - - 83
Increase of Population and Its Consequences. LEWIS F. HITE - 89

Biblical and Doctrinal Studies :

The Twelve Gates and the One Pearl.
JOHN GODDARD - - - - - - - - - 101
The Scope of the New-Church Doctrines.
T. MOWER MARTIN - - - - - - - - - 106

Current Literature :

H. L. Odhner's "The Supreme Doctrine". FRANK W. VERY - - 113
H. W. Dresser's "The Quimby Manuscripts". JOHN WHITEHEAD - 117
W. W. Fenn's "Immortality and Theism". B. A. WHITTEMORE 127

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THE

NEW-CHURCH REVIEW

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THE WORD AS THE NEW LIGHT

By the REV. WILLIAM L. WORCESTER

THE opening of a new year of work and responsibility brings a keen realization of our need for guidance. To some persons, as to young men and women entering a college or a new school, the way opening ahead is very new. To one who is assuming new duties and responsibilities the way is new, or if the duties are the same as they have been the new year with untried circumstances and conditions makes them new. We do not know what the year has in store, what dangers, what opportunities. The Lord knows. He has a purpose in view for us, something which He would have us gain, something which He would have us accomplish. It is His guidance that we need.

How shall we find the Lord's guidance? The answer comes, "Thy word is a lamp unto my feet, and a light unto my path." This verse is from the long Psalm cxix — that song of 176 verses, almost every one of which declares the power of the Lord's Word, of His law, of His commandments, in some phase or experience of life. "Wherewithal shall a young man cleanse his way?" asks this same Psalm; "By taking heed thereto according to thy word." "Open thou mine eyes," it continues, "that I may behold wondrous

things out of thy law. I am a stranger in the earth: hide not thy commandments from me." "O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me." "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way." And then this verse, to which the whole Psalm lends force, "Thy word is a lamp unto my feet, and a light unto my path." Here, then, is an answer to the question, "Where shall we find, how shall we find the Lord's guidance?" In His Word.

The doctrines of the New Church develop this truth, showing that the Lord's Word is not only a means but the means provided by the Lord for speaking to men, for instructing and guiding them.

But may we not find the Lord elsewhere, and receive His guidance by other means? May we not look within ourselves to Him, and be guided by intuitions, by movings of His spirit? We must know that the promptings that come to us from within are both good and bad. Experience has shown abundantly that minds made vacant awaiting promptings from within are liable to become subject to influences that are not good, though these may come with strong persuasion that they are the Holy Spirit. We are taught that the Lord does not operate in a vacant mind, that His influence can flow only into vessels of His own providing, which are chiefly truths of His Holy Word. Inward influences are realities, but they are not all safe guides. The Lord's Word is needed as a basis, as a means by which to judge them. It has a power to repel the evil and to receive the good. Through It the Lord's own light shines. Not apart from, but in conjunction with the Word, may we look for inward promptings and inward light.

Another asks, may we not look to angels for guidance? — to spirits of the other world? — to friends who have passed on? Again we must know that spirits are both good and bad. They are no surer guides than the people whom

we meet on the street. There are those there, as there are here, who delight to lead astray. This is abundantly proved by experience. Very many who have sought communion with spirits have been led away from the Lord and His Word, away from the ways of Christian life. Therefore, the Lord draws a veil between. He uses the ministry of angels. "The angel of the Lord encampeth round about them that fear him and delivereth them." "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." But it is through His Word and in conjunction with His Word that their power is felt. If we come under influences of the other world, the Lord's Word is the means by which to test those influences. The Lord's Word is our protection. It has a power which influences of evil cannot endure. Our Lord in His temptation answered the tempter with words of Scripture, and the devil left Him and angels came and ministered unto Him. We have also our Lord's own answer given in a parable to one who asked that men might be guided by spirits, "They have Moses and the prophets; let them hear them. . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." To seek other guidance than the Lord's Word is to open doors to dangers. The orderly means, the means divinely provided for our instruction and guidance, is the Lord's Word.

But once more, have our own prudence and judgment no place in finding the right way? They have a place; but are they safe guides to be implicitly trusted and followed? Is our knowledge complete and perfect? Are our motives free from selfishness, which if present perverts and distorts the judgment? Our prudence and judgment have a place, but to be trustworthy they must be instructed and enlightened by the Lord's Word. Then they become instruments in His Hands through which He works.

Whether we look, then, to inward movings of the Spirit, to guidance from the spirit world, or to our own prudence, all these at best are only instruments which are useful and

to be trusted when under the protection and guidance of the Lord through His Word. His Word is the normal means, the way divinely provided for our instruction and guidance. Here in His Word the Lord is immediately present, yet clothed so that we are not overpowered by His divineness. From His Word His light can shine directly upon our path. His power can operate directly in the affairs of human life.

Are we realizing, as we should, this wonderful power of the Word? Is it our source of guidance from the Lord? Is His light shining from it upon our way? How can we realize this opportunity more fully than we do, in the beginning of a new year with new duties and responsibilities, new dangers and opportunities?

This guidance must come through reverent reading of the Lord's Word in acknowledgment that it is His Word, and in the effort to receive His guidance. It must come through reverent reading, through daily reading, through meditation on what we read, living in the atmosphere of it, making it the background of all our thought. "O how I love thy law," says the Psalm, "It is my meditation all the day." "Blessed is the man," says the first Psalm, "his delight is in the law of the Lord; and in his law doth he meditate day and night." So is the charge in Deuteronomy concerning the Lord's words: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And so is the charge to Joshua concerning the law: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Some parts of the Lord's Word are directly and plainly for our guidance. The Ten Commandments are the fundamental laws of life for all time, for all occasions. The Sermon on the Mount opens the laws of Sinai and shows

their Christian and heavenly meaning, always applicable to thought and feeling as well as to outward conduct. There is plain guidance in the Lord's parables, as in the parable of the Good Samaritan with its "Go and do thou likewise," and in the example of our Lord's life of service. "I have given you an example," He said, "that ye should do as I have done to you." So, too, is guidance apparent in many chapters of history, where, as in the story of Abraham and of David, we see a pathway for ourselves.

Yet not all of the Lord's Word affords such direct instruction concerning conduct. Nor in His Word can we expect to find direct answer to every question of conduct, direct instruction how to choose in every turn of life's journey, every parting of the ways. Still the Lord's Word is the guide in every situation, the answer to every problem of right living; for the reverent reading, the study, the meditation upon His Word brings us into the light in which we can safely choose, — the Lord's light, the light of heaven shines upon our way.

We can imagine that for those who were personally near to the Lord in His life on earth it was not necessary to have His explicit commandment to meet every question of right and duty. With Him they would see in His light; to ask their questions would be to know His answer. And so with us, in reverent reading of the Word we come into Its light, into the Lord's light, which makes things plain. "The entrance of thy words giveth light; it giveth understanding to the simple." "Thy word is a lamp unto my feet, and a light unto my path." There is a beautiful suggestion here in the mention of the lamp and of the light. The lamp suggests the Lord's Word, the Book; we can lay our hands upon It and say that His divine truth is here. The light is the guidance of His truth as it goes forth in constantly varied form according to the need.

We have some problem of life. We bring it to the Lord. We know that it is by His Word that He instructs and guides us. We open the Holy Book and read, not expecting necessarily to find the direct answer to our question, though

such answers may at times shine out to us with startling clearness, but we are brought into the light in which hard things seem plain. We read. We pray; and then as we act with our best understanding of the right, we know that the Lord guides us and we go confidently.

We come to the Lord in the opening of a day desiring His guidance for the day. We may not know, we cannot know definitely what the problems of the day will be, what decisions we shall have to make, what occasions for prompt action will present themselves. We reverently read the Lord's Word; we take it to heart; we carry it with us in the background of our thoughts. It is a light that gives understanding to the simple, a light, a safe-guiding light that shines upon our path. The problems arise and we are prepared to meet them.

And so in the beginning of the year, entering upon new duties and new responsibilities, when we realize anew and perhaps more keenly than ever before our need of the Lord's guidance, we turn to the Lord's Word, the means divinely provided for our instruction and guidance. We read it with new reverence. We resolve to read it faithfully, to study it, to meditate upon it for direct instruction and that we may live in the light of it, the light which will enable us to make the choices of the year as the Lord would have us make them. It will then be a year of success, of progress, of real accomplishment in the Lord's sight.

WILLIAM L. WORCESTER.

WAS THE LORD'S INCARNATION CONTINGENT UPON MAN'S SIN?

By the Rev. Frank Holmes

THE traditional Christology of the church is briefly summed up in the Scriptural phrase that "The Word was made flesh, and dwelt among us." Thus Incarnation of the Divine is the central and pivotal truth. But whereas the older theology postulated a Son of God born from Eternity, or a Second Divine Person, as the incarnating Word, the New Church teaches that the Word is the wisdom of the One Eternal God in One Person, and that He, as that Word, and by means of it, came into the world, and by birth there, assumed that Human called the Son of God. Thus the latter avoids the metaphysical complexities of the tri-personal view, and rests broadly on the whole Scriptural teaching and its identification of Jehovah with Jesus.

But the new doctrine, no less than the old, can avoid the question of the relation of the Incarnation to the plan of the world. It also must face the query: Did an incarnation lie in the original plan of the world? Would there have been an incarnation had man never fallen? Or is the Incarnation connected solely with the entrance of evil and the need of redemption?

Such a question may savor of idle speculation. But it is one that, in the quest for knowledge, the mind cannot help asking since it rises naturally out of so transcendent a fact as Incarnation; and it is one that has been discussed by the ablest thinkers for centuries. From the beginning of the thirteenth century onwards, it became a topic of debate in the schools, and was dealt with at some length in the "Summa" of Aquinas. The opinions of past writers have been

collected by Dorner and Westcott; and Rothe, Lange, Martensen, Ebrard, and many other theologians have alluded to it. Moreover, as it is implicit in several passages of the New Testament, the objection as to idle speculation will not stand. There is some reality for which, in this questioning, the mind sedulously seeks. Is it possible to attain it?

At first hand, we should unhesitatingly answer the question proposed in the title in the negative. There would have been no Incarnation had man never fallen. This seems to be the only possible conclusion from the language of Scripture. "The Son of Man came to seek and to save that which was lost." Luke XIX. 10. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John III. 16. And the statements of Paul and John in their epistles are equally definite. "God sent forth His Son, born of woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons." Gal. IV. 4. "To this end was the Son of God manifested, that He might destroy the works of the devil." I. John III. 8. These and many other Scriptures explicitly associate the Lord's coming with man's redemption. Accordingly the doctrines of the New Church abound with statements to that effect, as the following — "Jehovah God descended, and assumed the Human, in order to redeem and save mankind." "The Lord from eternity who is Jehovah, came into the world in order to subjugate the hells, and glorify His Human." And in one passage Emanuel Swedenborg approaches this question and definitely associates the Incarnation with the existence of evil, and makes this the only ground or need for it.

> The Divine is not susceptible of evil: wherefore, in order that He might overcome evil by His own powers, which no man ever could, or can, and that so He alone might become Righteousness, He was willing to be born as another man. Otherwise there would have been no need that He should be born: for the Lord might have assumed the Human Essence without birth, as He had also done occasionally when He appeared to the Most Ancient Church, and likewise to the Prophets. But in order that He might also put

on evil, for the purpose of fighting against, and conquering it, and might thereby conjoin in Himself the Divine Essence to the Human Essence, He came into the world.

The question might now seem finally settled, were there not other considerations entering in. Even this explicit statement by Swedenborg leaves room for him to take up the matter again in another light. And the Scriptures contain passages, other than those quoted above, which require us not to assume that all has been said.

We can soon see how a too rigid association of the Incarnation with redemption, to the exclusion of every other consideration, entails the danger of regarding this greatest of all works as a kind of afterthought. In this view, the Lord in eternity had one plan of the world; but because of man's abuse of his rationality and freedom, or his introduction of evil into the scheme of things, the Lord had to do something which was not originally in the plan. He had to come in the flesh as the Redeemer. This had not been purposed by Him in eternity; in fact it was not necessary for Him to purpose it at all, until man, in time, caused that necessity by his fall into sin. Or even taking cognizance of eternal foresight, we may speak as if God had first one plan of creation — complete and rounded in itself — in which sin was to have no place; then, when it was foreseen that sin would enter, another plan was introduced, which, by including a Divine Incarnation, altered and enlarged the former. Thus, Incarnation is something grafted on creation, and outside its original design.

And then there is the question of the advantages that have been offered to man by means of the Incarnation, which no other means could have brought forth. Would these have been forever lost, had man never fallen? It is very significant that Swedenborg nearly always speaks of redemption along with the Glorification of the Human. He calls them the two "purposes" for which the Lord came into the world, and says that they are distinct from each other, though making one with respect to salvation. Now, suppose that, there being no need for redemption, no

Human in the world had been glorified and made Divine. Can we estimate the loss? It is just on this point that the same writer seems to take up the matter again in another light than that of the above reference. Discussing the doctrine of discrete degrees, or degrees of altitude, his philosophy reaches out to the three infinite and uncreated degrees of altitude in the Lord: degrees, namely, of Love Itself, Wisdom Itself, and Use Itself, called respectively, the Divine Celestial, the Divine Spiritual, and the Divine Natural. It is necessary to be acquainted with this doctrine in its entirety, as expounded in the third part of his work on the "Divine Love and Wisdom," or the point here aimed at will not be seen. Suffice it to say that he shows reason for the following position:

> In the Lord from eternity, Who is Jehovah, before the assumption of a human in the world, there were the two prior degrees actually, and the third degree in potency, such as they are with the angels: but after the assumption of a human in the world, He superinduced also the third degree, which is called the natural, and thereby He became a man similar to man in the world, with this distinction, however, that this degree, like the prior degrees, is infinite and uncreated in Him, while these degrees in angel and in man are finite and created.

The advantage of the third or natural degree being made from potential, actual, was that thenceforth the Divine influx into the natural degree with men needed no longer to be mediate through heaven, but could come immediately from Himself, the first evidence of the opening of this new and living way being the power at Pentecost. Moreover thenceforth representative worship, which was the characteristic of the churches before His Advent, could be and was abolished. For He, the great Anti-type of all, had come. Men no longer needed the "Shadows of the good things to come." The good things themselves were here. A further advantage accruing from this "actualizing" of the Divine Natural Degree, was the better enlightening of the minds of men, made possible because He had thereby become the "Light of the World." This, we are told, is the reason why the sun of the angelic heaven, which is the

first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human, shone out with more eminent beam and splendor than before the assumption. And, in fact, the state of heaven and the world, before and after the coming of the Lord, is indicated in the Scripture — "In that day the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days." And yet a further advantage was that by Incarnation the Invisible God made Himself visible to man. In fact the writer, already much quoted, says suggestively enough that the One God, who is invisible, came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible; and the conclusion is drawn for us that, in all the dispensations before the Incarnation, God was, relatively to that after this event in which true knowledge and worship should be established, invisible. Each of these advantages could only come by means of a Divine Incarnation: for it was not possible for Him to enter into this natural degree but by conception from His Divine, and birth from a virgin.

Therefore we have not only to avoid the danger of regarding the Incarnation as an afterthought, as a sort of economical adaptation to a new need: we have also to face the question, would all these advantages, which nothing but incarnation could provide, not have been given if man had not by falling needed a redeemer? Was the best kept in reserve, only to be granted if the worst should happen? The more the question is pondered the clearer does it appear that the Incarnation was not an event merely adventitious and contingent, but had some relation to the whole plan of the world.

The necessity of so regarding this great event is felt still more when we allow due weight to the revealed end. The Scriptures speak as though the plan of creation had from the first a reference to an incarnation. Paul says (Col. I. 16) that all things were created not only by Him, but for Him, implying that the Humanity of Jesus as "the image of the invisible God" was included in the original end or

purpose of things. Again he represents the whole creation as in birth-throe, and delivered by the Divine Advent: Rom. VIII. 19. *et seq.* All things are to be in absolute and final subjection to Him; I Cor. XV. 28, and to be summed up in Him as Head in one grand and final unity: Eph. I. 10. And in the Apocalypse, which is the classic of revealed eschatology, the Incarnate God, or the Lamb, is the central figure of the great consummation. The vast ages of the New Jerusalem, in heaven and on earth, are to be the Bride and Wife of the Lamb: He shall be for ever the Temple therein, the Light, and the Living Fountain. Thus shall the end of creation be realized, in an everlasting Kingdom, with the Divine Human of the Incarnate God as Lord of Lords and King of Kings.

Now can we suppose that this end is different from that originally intended? It must not be overlooked, the end of a thing is that which, in the Divine plan, determines the beginning. But how can we hold that, in the beginning, God had one end, and then, as an expedient to meet an emergency not reckoned with at first, superinduced another end upon his work? If the destination to be actually reached, according to the Apocalypse, did not lie in the original plan of creation, was it in the nature of things possible that it could afterwards be imposed upon it? Is a change of design in the Eternal Mind thinkable? And, moreover, a change involving this — that the better end, which conjunction with an Incarnate and Visible God is always represented to be, would not have been in view, had not rebellious man's extremity called forth God's redemptive activity? In that case we could join with Richard of S. Victor, as he exults in the consequences of the fall — *O felix culpa, quae talem ac tantum meruit habere redemptorem.* We must get away from our habit of regarding the Incarnation as simply a secondary resource, as a casual "move" on God's part in the "game" between Divine Providence and human prudence; and see it as vital and organic in relation to the whole plan of the world.

In developing the theme in this manner we are not seek-

ing to justify an affirmative answer to the question which at first we incline unhesitatingly to negative. We are not categorically stating that, even if man had never fallen, God would have become Incarnate. We are at present interested to lift up the idea above peradventures and fortuities — such as "if this then that" — and to show that an event of such tremendous magnitude must have been integral to, and central within the Divine plan from the beginning.

To make this more certain, besides those passages of Scripture quoted above showing the central place of the Incarnation in revealed eschatology, there are others which refer to Divine foreknowledge and associate the Incarnation with the eternal decrees. For Paul the preaching of Jesus Christ was the revelation of a mystery that had been kept secret since the world began (Rom. XVI. 25.) — a secret which from the beginning of the world hath been "hid in God": Eph. III. 9. And again, "Jesus Christ, and Him Crucified" is "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory": I Cor. II. 2 and 7. The Revelation speaks of "the Lamb slain from the foundation of the world," and apart from spiritual exegesis, the writer evidently meant something like Peter's idea of Christ, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you": I. Peter, I. 20. And the same apostle speaks of Him being delivered to crucifixion and death "by the determinate counsel and foreknowledge of God": Acts II. 23. In the light of all this, any view of the Incarnation as purely circumstantial becomes untenable, and our enquiry is forced back, away beyond the bounds of time, to apprehend its origin in eternity.

If, however, all these considerations do not indicate an affirmative to our opening question, what becomes of it? Is it to have neither yea nor nay? What is there behind it that has made men canvass it for centuries past? Now it seems to us that in the very proposing of the question,

the mind shows its dissatisfaction with appearances of truth; it is groping after reality. But in this case, it is dissatisfied with appearances that are necessarily inherent to our finite limitations, and is seeking reality such as can only be compassed in an infinite consciousness. It is this that gives pungency to the charge of idle speculation. But let us not be unsympathetic with those who, by the contemplative constitution of their minds, cannot help thus idly speculating until certain guiding lines are offered wherein they can find rest from vain searching. It is these we here seek, and not the profitless, never-ending process of conjecture, upon which such speculatists have had their minds racked like Ixion on his perpetually rolling wheel.

If we may venture to face the distinction between appearance to the finite and reality in the infinite, we should say that in the former we divide into two parts, or aspects, that plan which in the latter is absolutely and indivisibly one. And this is the source of all our difficulty and questioning. Once we firmly grasp the fact that God's plan is eternally one, and that it is only the inevitable fallacy of finitude in our thinking that leads us to suppose otherwise, we shall require neither yea nor nay to our question, we shall cease even to propound it, because this higher view robs it of its relevance. Granted this all-inclusive unity and unchangeability of the design, we cannot and need not resist the conclusion that the foresight and permission of evil were included in it from the beginning. The extreme Calvinist would say that all the sin and woe were foreordained; we by no means go with him in speaking of foresight and permission from the beginning. To suppose the evil of the world predestined from eternity is cruel, pernicious, and detestable in the highest degree. Prevision, and permission without sanction, are so far away from this that it is impossible to illustrate the infinity of distance. But if we agree, as we must, that all evil originated in, and eventuated through human freedom and rationality, and was in no way Divinely foreordained, we have to go still further and say that the permission of it, and the treatment of it by

incarnation and redemption, was included in the plan in eternity. Otherwise we split the plan into two again, and fall back into our old question.

But it seems impossible that that which was not purposed, and which it would be blasphemous to suppose so, could ever have been taken into account in the original counsels. Why should God intend a great redemption before there was any need for it; when in the balance of human choice, it was quite as likely that the need should not, as that it should arise? That He did so is one of the mysteries in His conjoining of temporary things with eternal things. We can see why He did so when we grasp that in His eternity He is omniscient in the whole of time without being implicated in it. We have a way of thinking of His foresight from eternity as a kind of looking forward from an indefinite past in time. Thus we ask how He could take a thing into account "until" it had happened, or why He purposed redemption "before" it was needed, — thinking out towards eternity in terms of time, whereas we have to try to think into time in terms of eternity. If we recognize that God is absolutely supra-temporal, we shall not require Him to "wait" for a thing to happen before He purposes a remedy for it. We shall see that whether the thing has eventuated in our finite consciousness of time or not, it is perceived by Him who, without time limit or end, is, from His eternity, omniscient of the whole of time. And we shall also see that, in creating a universe into which it was foreseen, or rather "perceived in eternity," that evil would enter against His will, He included in the plan of that universe, in that same eternity, incarnation as a means of redemption from the evil, since it is a law of Divine Providence that what is foreseen is provided for accordingly. That is to say: Nothing but good is provided or foreordained from eternity, but the freely-chosen evil of mankind is foreseen from the same eternity, and therefore the remedy is provided from the same eternity. (The term "same eternity" is here employed to guard against import-

ing therein our ideas of succession in time.) As Dr. Fairbairn says in his "Typology of Scripture":

> To the eye of Him who sees the end from the beginning—whose purpose, embracing the whole compass of the providential plan, was formed before even the beginning was effected—there could be nothing really contingent or uncertain in any part of the process.

That is, in effect, the plan even of creation had from the first a reference to an incarnation for the sake of redemption from prescienced evil, and the closer conjoining of humanity with the Divine. We may not inquire any further than this into the subject of the plan of the world before creation, for to do so is to go beyond our finite depth, and to court delirium and even idiocy. But we can apprehend sufficient for the final solving of our question, if we grasp that the eternity of God is not an eternity of time; that He is in space without space, and in time without time, i. e., immanent in both, yet so transcending both that there is nothing of space in His infinity, and nothing of time in His eternity. Thus we can say that as He is eternal, and without being of time, sums up all the human-free eventuations and developments of time in one gigantic act of Infinite Perception, so it is with His Eternal plan. In fact He, as to His wisdom, is that plan. Included in the indivisible Oneness of his infinite Wisdom is all that He foreordains, all that He foresees and permits without sanctioning, all that He provides in the way of remedy. These did not and do not "succeed" one another in the eternal plan which is Himself as to His Wisdom. They are all one simultaneous presence in His time-transcending Omniscience. And it is only because we cannot but think in terms of time that we attribute "succession" to that which really has no such thing. That is, so far as our thoughts partake of time, we think of the foreseeing and redemptive part of his plan as coming "after" the foreordaining part. But the truth, behind the necessary "seeming" to our finite thought and timal consciousness, is that it is all equally eternal.

If we can follow along these guiding lines, the opening

question of this paper will cease to press. We shall see that it can have neither a categorical yes nor no, for the question is itself transcended by its own subject. How can we continue asking what would have happened if something had not arisen, when yet it was foreseen from eternity that that very thing would arise? The fact that it was not intended, but only permitted from eternity, does not touch the need for treatment of it from eternity. Even though in the equipoise of human freedom, the thing might never have been, and, of course, absolutely never ought to exist, since it exists, God cannot but have had eternal foresight of it, and have eternally purposed treatment of it. And of what has been eternally foreseen and provided for accordingly, it cannot be said, "Now if the case had been otherwise," without bordering on the futilities. That is why we can no longer ask whether, had there been no sin, the plan of the universe would have included an incarnation or not. If the world with respect to evil had been different, everything else would have been different, even the object of the Divine foresight. And if the Divine foresight had been different, the "providing for accordingly," and thus to that extent the plan of the eternal, would have been different. Thus it is like trying to imagine all being, different from what it actually is. It is like trying to think of another universe, another plan, and another God. Is that to be our ambition — to think ourselves outside of God and the universe as they actually are, to abolish these and to suppose others? This is the "unknowable" with a vengeance. What we do know is that God has created a universe into which it was foreseen that evil would enter absolutely and diametrically against His will, and that incarnation is a part of the plan of such creation. Thus all hypotheses of different eventuation in that universe, different plans and therefore a different God, must fall to the ground. The question can have neither yes nor no, for it is transcended by that of which it treats.

But the positive gain in such an inquiry as the present lies in the discovery that the Incarnation was the pivot on

which everything in the providential purposes of God was made to turn. To demonstrate it as such is the purpose of this paper, and the reason why we have so closely pursued the inquiry. How the idea of redemption is exalted when we think of it as intended from the beginning, and ascribe the name Redeemer as an attribute of the Lord from eternity! His Love is infinite and eternal, and therefore His Love to redeem is as eternal as His Love to create; for it is all one Love. It makes no difference that one succeeded the other on the finite plane of time; the "end" of the one was as much in eternity as the end of the other — "Foreordained before the foundation of the world, but manifest in these last times." Peter I. 20.

The result of this higher point of view as to the "unity" of the Divine plan is to see that all those advantages which nothing but incarnation could provide were intended for man from the first. From eternity the Lord purposed to assume a Human in the world, thereby to superinduce the third, or natural degree, and make that potential as actual as the two prior degrees. From eternity He intended that the representative churches of relative shadows should be abolished when the Great Anti-type brought the Light itself. From eternity He intended that the Divine Human, in the Actual Divine Natural Degree, should be the "Light of the world," i. e., should inflow immediately into the "world" of man's natural degree: similarity, that the Invisible God should thereby be made visible. And the same applies to the revealed end. The gathering of all things in final subjection to the Divine Human, as perceived by the early apostles, the ushering in of a perpetual age, in heaven and earth, of New Jerusalem nuptials with the Lamb, or the Incarnate God, as the Crown of the churches which have been since the world began — all this is as originally intended. It is in the plan, or eschatology, of eternity. It is not an extraneous addition — a consummation to which things have been diverted. It lies central in the original design itself.

Indeed this Incarnation, and its advantages for man —

than which there can be nothing higher or more central in the decrees of eternity — was the redemption of mankind from the foreseen, non-foreordained evil, and, at the same time, the very and one only realization of Man, which we take to be the meaning of the oft-repeated phrase in our theology that, "The two purposes for which the Lord came into the world, and by which He saved men and angels, are Redemption and the Glorification of His Human." Created man is, at best, only an image and likeness of man; for God, in whom from eternity are all things infinitely human, is the only Man. And the creature-man is simply a finite receptacle of the life of God-Man, which life can never be really his own, but is God-Man's with him. But in the case of the Incarnation, it is said that God became Man, and Man God, in One Person. That is to say that Infinite Man Himself realized Himself in the degree called natural, and even down to lowest, sensual things, all which He made Divine. Thus Jehovah became Man, as in primaries so also in ultimates. Even if, in thought, we could wipe out of existence every finite effigy-man, yet Eternal Man Himself has expressed Himself in absolute perfection, may we say, *ad infimum,* down to the bottom. And, though all He assumed by incarnation must have become infinite and uncreate in Him, yet He thereby made Himself last as well as first, Omega as well as Alpha. This is the very and one only realization of Man, and it is though all else were not. To provide This, and to sum up all things under This as Head in the grand consummation of His creative-redemptive-providential work, far from being an afterthought, was not only an integral part of the eternal design, but was central within it.

That is why it is central in the history of the world, in the whole of heaven, which is said to exist from the Divine Human of the Lord, and in the revealed Word. Naturally every spiritual truth must converge upon that which is the fulfilment of all things before it and after it, the climax of being. In human history, the ages before Christ looked forward to it with longing; those after the Coming look

back to it with thankful joy. The most ancient people knew of the "Seed of the woman" who was to "Bruise the serpent's head." Old Testament Prophecy continually announced the coming of One who should be the Redeemer and Savior of men. Heathen tradition abounded with the hope of a great restoration. People sitting in darkness, and in the region and shadow of death, waited for the Light to spring up. And since the coming of that Dayspring from on high, such a Light has shone in the world as will never be put out: a Light which has transformed the viewpoint of history. With truth has Swedenborg said: "the difference . . . . was like that between evening and morning: The state of the church before the Lord's coming is in the Word called evening, and its state after His coming, morning." Or again, in the one case men were trying to decipher life's writing at night by the light of moon and stars, and in the other case in the day by that of the sun. Well might the very heavens break the stillness of the night at Bethlehem with their highest minstrelsies, and the praises of the redeemed ring out with loud voice (Rev. V. 12): "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

FRANK HOLMES.

PAX VOBISCUM.

By Edward Austin Warren, Jr.

IT is a strong characteristic of this twentieth century of ours that it turns its attention in fields of religious endeavor primarily toward the broader and more comprehensive phases of such endeavor. We find ourselves living in an age which exalts size and numbers: an age which tends to measure churches and factories and schools in neatly arranged tables of statistics; an age which is inclined to coincide easily with the popular opinion that, *ipso facto,* a book which sells thousands of copies must be a great work of literature; that the man who has read eighty books must be more intelligent than the man who has read eight; that the minister who has added twenty names to the church roll must be eminently more efficient and successful than he who has added five. The results of such vicious standards of judgment are everywhere apparent: their reason is plainly a confounding of diverse planes of activity and a consequent confusion of the measures appropriate to each.

The fruit of this characteristic ideal of the age which exalts magnitude and wants "programs" and "progress" and "efficiency" (all well enough notions in their way) is the marked tendency toward the treatment of religion in its social rather than its personal aspect. The energy of a theologically weakened Protestantism has been turned increasingly to the "Christianizing of the Social Order." That humanitarianism which was once chiefly characteristic of Deists and Unitarians has become the "social gospel" of young theologians, that panacea for all ills which each generation enthusiastically discovers for itself. The sophisticated are amused at the revival meeting with its very personal appeal to the *individual* sinner to turn from his

own wicked ways and reconcile himself to a Personal God, his Heavenly Father; they are disturbed by the intense *individualism* of the religious experience of the great mystics; they are annoyed by the sensitive conscience of the New Englander, the scruples of an *individual* who seems to feel an immense personal accountability for wrongs done. "Away," cry our young reformers, "with this nervous sensibility, this narrow evangelism, this religious individualism! Let us forget them all and busy ourselves in doing good." So we have the soup kitchen, the social worker, the general comfortable feeling of the well-to-do that they are helping the masses. We have come to hold the pleasant notion that in some vague but beautiful way we can Christianize America and the world without necessarily Christianizing the individuals who make up America and the world. How soon shall we awake from our self-delusions? How soon shall we realize that this country will become a Christian country only as its men and women *experience Christ in their lives and live their experience of His love?*

I am not asking that we give up our charitable organizations, our reforms, our works for the poor, our manifold organizations for this and that good work; I desire only to make the point that humanitarianism is not religion,—is not the *whole* of Christianity; that ethics is sound only when based on religion; that high moral notions are an ineffectual and impermanent substitute for the doing of good because it pleases God and the shunning of evil because He forbids it; that right social relations can arise only between the hearts of regenerated individuals.

I have begun at the circumference; I move to the center of my subject. In these days we are thinking much of peace; we are praying for its permanency, for its establishment internationally. The angelic chorus of *peace on earth, good will to men* is echoing in our ears. We pride ourselves that we are learning to speak in world terms. Need we be reminded that a peaceful world is a world of men and women whose hearts are at peace with God; that in-

ward peace must precede and *spiritualize* outward; *that a world of nations in legal amity will not be in true peace while one man feels hatred in his heart for another?*

It is for this inward peace that we ought first to seek, and it is for this that men *have* sought deep in their hearts when they have not allowed the din of the world to dull their spiritual hearing, or the brilliancy of the world to blind their spiritual eyes. Though it has tasted all the joys of the flesh, the heart of the world cries out with the writer of Ecclesiastes, "All is vanity." Like Dante in the legend, it passes from place to place crying out at every door, when asked its quest, "Peace, Peace!" Doubts assail the minds of men; they are fearful; they hunger for food that shall satisfy the soul. True, they seek to drown their inward tumult and confusion in a whirl of gaiety, in the theatre, the dance, the party; to engage the mind in business; to feed the heart on adulation and compliment. Yet the mind will not rest; the heart will not be stayed; the soul longeth and crieth out in exceeding bitter anguish: "O, that I knew where I might find Him." It is this hunger after the divine peace that George Herbert describes in his affecting poem, *The Pulley*:

When God at first made man
Having a glasse of blessings standing by;
Let us (said he) poure on him all we can:
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beautie flow'd, then wisdome, honour, pleasure;
When almost all was out, God made a stay,
Perceiving that alone of all his treasure
Rest in the bottome lay.

For if I should (said he)
Bestow this jewel also on my creature,
He would adore my gifts in stead of me,
And rest in Nature, not the God of Nature.
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessnesse:
Let him be rich and wearie, that at least,
If goodnesse lead him not, yet wearinesse
May tosse him to my breast.

Says S. Augustine, "Our hearts are restless till they rest in Thee."

But rest they shall at last. They that hunger and thirst shall be filled. The weary shall find rest; the faint, food; the cheerless, comfort; the homeless, a home; and the fatherless, a Father. "Come unto Me all ye that travail and are heavy laden, and I will give you rest." They are the words of the blessed Jesus, O my soul: 'tis He who bids you to that so glorious feast; 'tis He who feeds you with the finest of the wheat; 'tis He who gives you to drink of the Water of Life, so that ye thirst no more; that tells you, "In my Father's house are many mansions," and "Where I am, there ye shall be also; that bids you pray, *"Our Father."*

"The blessed Jesus is my Lord, my Love:
He is my King: from Him I would not move.
Hence, earthly charms! Far, far from me depart,
Nor seek to draw from my dear Lord my heart.

That uncreated beauty which hath gained
My ravished heart, hath all my glory stained:
His loveliness my soul hath prepossessed
And left no room for any other guest."

Has not Swedenborg in these lines given us the secret of the peaceful life, the *truly Christian life?* Has he not plainly and beautifully told us that it consists in an apprehension of the Lord's love so complete that there is found in the heart no place for a rival passion? Life is peaceful and blessed when it has been brought into harmony with the Divine Will: when God's purposes are ours; His truth, our wisdom; His love, our life. *The true atonement is the at-onement of the human heart with God.* This is the sub-

lime mysticism of the ages which teaches that man can come into a personal experience of God, and that he can, through attuning his will to the Divine, find the peace that passeth not away. When Dante asks the spirits who inhabit the lower reaches of Paradise whether they "long for a higher place, more to behold, and more in love to dwell," there comes back that answer which transcends its time and circumstance:

"It is inherent in this state
Of blessedness, to keep ourselves within
The divine will, by which our wills with His
Are one. So that as we, from step by step,
Are placed throughout this Kingdom, pleases all,
Even as our King, who in us plants His will;
And in His will is our tranquillity."*

This is a thought so central to the Christian life that it has found expression, variously phrased, through the ages. It is the Psalmist's "Great peace have they that love thy law," and Faber's "There are no disappointments to those whose wills are buried in the will of God," and Bickersteth's "Peace, perfect peace, by thronging duties pressed? To do the will of Jesus, this is rest."

Here in the Divine Will is a never-failing source of strength; linked to this, the weak are made strong. "One with God is a majority." "They that are with us are more than they that are against us." We have thought that we were alone, but we look up, and, lo, the heavens are full of angels fighting for us; we cry out with the prophet: "The chariots of God and the horsemen thereof." This has been the holy faith of saints and martyrs who, though surrounded by enemies, tortured, and put to death, have yet "looked steadfastly up into heaven" with joy unspeakable. Submission of the individual will to the Divine will is a recognition of the supreme spiritual law that God alone is life and that men are but the receptacles of that life. We confess our weakness, our impotence; but that same confession teaches us that there is a strength, a potency,

*_Paradiso_, III, ll. 79-85.

an invincible Love which can enter our lives and fill them with peace and joy.

Thus to make our wills His is to come into the Stream of the Divine Providence. Says Swedenborg: "They who are in the Stream of Providence are borne along continually to happiness, whatsoever the appearance of the means may be. *They are in the Stream of Providence who put their trust in the Divine, and ascribe all things to Him.* . . . As far as one is in the Stream of Providence, so far one is in a state of peace. Such alone know and believe that the Divine Providence of the Lord is in each and all things, yea, in the least of all things." (Arcana Cœlestia, n. 8478.)

This passage introduces us beautifully to our final consideration: If the Lord Jesus, the Creator, the Savior, the only Lord of heaven and earth is, in very truth, the Governor of the world He has formed, then nothing can happen in it save through His Divine Providence or His Divine permission. Nothing can come save through the hands of our loving Heavenly Father. Our trust grows with our growing recognition of this truth. We are able to say with the Psalmist: "Thou wilt keep him in *perfect peace* whose mind is stayed on Thee, because he trusteth in Thee." The belief, which strengthens as we grow in spiritual things, that "the Lord is in each and all things, yea, in the leasts of all things" gives us courage to face the days and the years ahead of us with sweet and trustful serenity. We say with Bickersteth:

> "Peace, perfect peace, the future all unknown?
> Jesus we know, and He is on the throne."

With Whittier, we feel assured that we "cannot drift beyond His love and care."

Love is at the center of the universe. In the final analysis, this is the supreme philosophy of the peaceful life. "God so loved the world" is that summary of the Gospel which tells the Christian heart that mists will vanish, day break in splendor, anxious minds find rest, anguished hearts find peace. *Pax Vobiscum.* EDWARD AUSTIN WARREN, JR.

THE RELATION OF THE SPECIFIC NEW CHURCH TO THE CHURCH UNIVERSAL.

By the Rev. G. Laurence Allbutt.

THE three opening paragraphs of "The True Christian Religion" present the Faith of the New Heaven and the New Church in its universal and particular forms, or as to what is fundamental, essential to the existence of Heaven and the Church, and as to the details which depend upon what is essential. Thus the leading verity of Heaven and the Church, that which is acknowledged as the very condition whereby Heaven with all its bliss and the Church as looking towards Heaven and preparing for its exalted life, may answer their purpose, or the end which the Lord intends, hinges upon the fact of His absolute Unity, that He is One in Essence and in Person, and that He came into the world to subdue the hells and to glorify His Human, to make it the seat and instrument of His Divine, the invincible Source of strength over evil to free us from its snares, giving confidence in His protection, and freedom to live as He directs. This, the Lord's Oneness, reigns axiomatically in all that unfolds from it, in the government and life of Heaven, and in the government and life of the Church, the motive-spring of all the affections, the qualifying determinant of every exercise of thought, the moulding power to bring the conduct into conformity with the order of the Divine ways.

The Lord's Heaven on earth is the Church. . . . The Church makes one with Heaven, for one depends upon the other by an indissolvable connection. (*"Arcana Cœlestia,"* n. 10131.)

Churches are not Churches from being so called, and professing the Lord's Name, but from being in the good and truth of faith; it is the good and truth of faith itself which makes the Church, nay, is the Church, for in the good and truth of faith there is the Lord, and where the Lord is there is the Church. (Ibid. n. 3379.)

This is why what is set forth at the beginning of "The True Christian Religion," which contains "the Universal Theology of the New Church foretold by the Lord in Daniel and in the Apocalypse," is spoken of as "a face, a gate, and a summary" of all that follows. The things stated constitute the very look and aspect of the Lord's mercy and wisdom towards the race, thus the true source of human aspiration and incentive which should ever regard what His love discloses. They are the introduction into the activities and blessings of His Kingdom, in our training here, in our full participation of them hereafter. They are a compendium, a résumé, of all that is needful for our progress, to fit ourselves for the use to which the Lord is leading us.

As we know, there has been a succession of Churches in the world's history, in accommodation to the states of mankind. Each of these Churches had its characteristic features, according to what those belonging to it were capable of. The succession was necessary because affecting different planes of the mind, and to cover conditions not met by those that preceded them. The Lord always brought His help, revealed as much as could be applied, to keep mankind in connection with Him. From the time of the Most Ancient Church, when His law was written in the heart and truth was perceived as the expression of His love spontaneously animating them; through the Ancient Church with its written Word, when truth was outwardly taught, leading to the renewal of love and the life of charity as its object; passing then to an external state in the Israelitish Church, when sanctity became associated with ceremonialism and the representation of spiritual things was alone possible, the reality being lost sight of in the shadow — yet in each of these conditions, there was sufficient maintained, under Providence, to serve to keep alive the sense of the Divine leading, though more obscurely and with desire less pure for what it implied, as each Church gave way to the next. Then, when the lowest plane had been reached, when no further basis of reciprocality was available, the Lord came. He assumed a Human answering to all the

capacities of human life, to drive out infirmity and to establish the full efficiency of His Divine life therein. He became God visible and approachable, thus presenting Himself to the very sense as the Centre of reference, and instituted the Christian Church that there might be a return to Him, in His Accessible Form, as the affections clustered around Him and efforts were put forth to obey His precepts. But this Church, like the rest, lost sight of His help. Their faith was weak, and they twisted His teachings to suit their convenience. They were not in rational light, being easily influenced under the impressions of the senses, and so were led to conclusions which were vain, and were satisfied with worldly ambitions. It was necessary for the Lord to come again, but now by an interior way, to those prepared to receive Him by a rational unfolding of His mercy. They were in expectancy of a new regime, unable to reconcile what was taught in the creeds with what His Word proclaimed. So He revealed the heavenly wisdom of His Word. He prepared Emanuel Swedenborg as one who had humbly and gratefully laid at His feet the vast accumulations of learning he had gained. These were used in agreement with and as sure tokens of the everlasting purposes of the Lord's goodness. The temporal was viewed no longer as an end *per se,* but in the light of the eternal. Science and revelation were no more separate, but counterparts, natural law confirming and strengthening spiritual obligations. There is now a New Church in the world, the Church of promise to which all previous Dispensations have pointed, when the light is no longer dim, but clear, when the teaching of the Word is no longer confused, but direct and of the greatest practical value. The New Jerusalem of the Apocalypse comes down "from God out of Heaven *prepared*" (Rev. xxi. 2) for the part that is acceptable to Him. Its raiment is not that of worldly policy, of maxims cut and garnished to meet popular taste, of ideas that may attract because they promise much for the life that now is. Instead, it is "as a bride adorned for her husband." For this is a Church which seeks conjunction of life with the

Lord, that sets Him before it as its only worthy portion. So its truths all relate to Him. And its goods are the satisfactions of His love treasured from the quickening life proceeding from Him, and enjoyed and of the greatest help as they have place in us.

And now what is the relation of this specific Church, this Church so wonderfully distinguished, not a development out of any human system of thinking, but "prepared" under Divine arrangement, with Doctrines specially adapted to bring the life of Heaven to us—how is this Church circumstanced when compared with the general body of mankind, spoken of in the "Arcana Cœlestia" as "they who are out of the Church, yet acknowledge One God, and live according to their religion in a kind of charity towards the neighbor"? — this from n. 10765, where it is also said: "From this it is plain that the Church of the Lord is everywhere in the universal globe, though it is specifically where the Lord is acknowledged and where the Word is."

There is a vital relation sustained by the specific Church in relation to the Church at large or the Church universal. In "The Doctrine of the Sacred Scripture," n. 105, it is said:

> The Church where the Word is read and the Lord is known by it, is as the heart and as the lungs. . . . As all the members and viscera subsist and live from these two fountains of life in the human body, so also it is from the conjunction of the Lord and of Heaven with the Church by means of the Word that all those subsist and live, in all the earth, who have a religion, worship One God, and live a good life. . . . For the Word in the Church although it is with comparatively few, is life from the Lord through Heaven to all the rest, just as the life of the members and viscera of the whole body is from the heart and lungs; there is similar communication.

There are many similar passages in the Writings. Among them is this, significant of the Lord's promise to Abraham, in Genesis xxii. 18: "In thy seed shall all the nations of the earth be blessed." Treating of this in "Arcana Cœlestia," n. 2853, it is said:

> This signifies the salvation of all who are in good. . . . Be-

sides this, an *arcanum* is contained in these words, that through the Church, which is here the earth, those are saved who are out of the Church; for thy seed means the faith of charity; and in the faith of charity are no others than those within the Church, for the faith of charity is truth of doctrine adjoined to good of life.

Stress must be laid upon this part of the quotation: *"Faith of charity is truth of doctrine adjoined to good of life."* Faith of charity is not the impulse to do good from what is deemed expedient or popular or from considerations that appeal to first thought as affording a solution of problems to be confronted. These are palliative, aiding temporarily, and because not radical enough in their action, and because they do not go to the root of the difficulty, generally fail to satisfy. Faith of charity is to believe in doing good from the Lord, taking His counsel, accepting what He has given for guidance. It is "truth of doctrine adjoined to good of life," and is thus learned from the Church to which that truth is revealed.

This shows what genuine charity is, viz., the effort to be of use according to one's function in the community. Who would have realized this obligation, assured of its vital necessity for order and for progress, if it had not been disclosed by the Lord as doctrine for His New Church? This Church is in the world among other reasons for this, to show the heavenly way of living, that it is not to cultivate self-interest, not to live idly and luxuriously, but to take pattern of the Lord, to use His gifts for the welfare of all. This can be done only as the Unity of His Character and Personality is confessed, as manifesting the one purpose of life, the one way of life, the one goal of life, in Him. And so the quotation continues:

Hence it is manifest that without a Church somewhere on the earth the human race could not subsist, as the body could not subsist without heart and lungs. From this cause it is that as often as any Church is consummated, that is, becomes no Church, because there is no longer any charity, then a new one is by the Lord's Providence always raised up.

From this we gather how close is the relation between the New Church and those not yet of it who still have

religion, undefined, imperfectly expressed, distinguished by much error, yet marked by thought of One Supreme Being, and who are sincere in their obedience to Him according to what they know of Him. Just as the heart sends forth its blood, aerated and purified in the lungs, into every part of the body, so the Church of the New Jerusalem must send the warm and glowing current of the truth committed to it, to bring health and vitality to wherever there may be a response. All the life of truth is from the Lord's love in that truth, and it must be the truth of His inspiration, the truth as breathed forth from His Word charged with living power, that is presented for acceptance, changing human nature where it is received, and building up a new life there, cleansing, reforming, and regenerating, clearing away the obscurity of error, showing the hideousness and hurtfulness of the self-life, and establishing in its place the heavenly life, the life of the Lord's service, the life of the Lord's will.

We must not form vain expectations as to the effect of promulgating the truths peculiar to this New Dispensation, imagining that there will be a general readiness for them on the part of the masses to whom they are presented, for we have such statements as these for guidance:

> The interiors of the Word are now opened because the Church is at this day so far vastated, that is, without faith and love, that though men known and understand, still they do not acknowledge, and much less believe, except a few who are in the life of good, and are called the elect, who can now be instructed, and with whom a New Church is to be instituted. But where they are the Lord alone knows; there will be few within the Church; it has been among Gentiles that previous New Churches have been instituted. (*"Arcana Cœlestia,"* n. 3898.)
>
> There are few who at this day are regenerated, and still fewer who reflect. (n. 4245.)
>
> Few are solicitous or wish to know what spiritual truth is, and what truth not spiritual; and they are so far from being solicitous about it as to be scarcely willing to hear what is spiritual mentioned, and when only mentioned a darkness comes over them, and at the same time a gloom, and it becomes nauseous, and so is rejected. (n. 5006.)

A very dark picture is presented of the state of the Chris-

tian world in the revelation given for the New Church, the consummation and devastation of which are described at length. History, as recorded since, witnesses to the sad decline. Still we have the assurance that there will be a gathering out of those who cherish a worthy ideal. The commission of the New Church is to reach those who are open to conviction and reception of what the Lord has taught. There is much encouragement given for missionary work by means of the spiritual-rational truths proclaimed. Thus in "The Apocalypse Revealed," the seven Churches of Asia are said to represent the states of those "in the Christian Church who have religion, and from whom the New Church, which is the New Jerusalem, can be formed." (n. 69.) "All these are called to the New Church of the Lord." (Contents of chapters ii and iii.) Take also what is set forth in n. 547, in relation to the woman that brought forth the man-child, having "a place in the wilderness prepared of God, that they may nourish her there a thousand two hundred and sixty days," signifying the state of the Church receptive of the doctrine of the New Church, and seeking to bring it into life, that "preparation may be made for it among many, until it grows to its appointed state." And it is added:

> It is of the Divine Providence of the Lord that the Church should be at first among a few, and should increase gradually among many, because the falsities of the former Church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed do not remain, and are also dispersed by the dragonists;

i. e., by those who are in a false idea of God and opposed to what He requires.

We have thus two movements to consider. There is a decadent movement on quite a large scale, spoken of as "the consummation of the age," when, if they do not repent, "they become as pagans who have no religion" ("Apocalypse Revealed," n. 750), and are involved in the darkness of "the very night into which former Churches have gone down," a calamitous state said to mark "the last time

of the Christian Church." ("True Christian Religion," n. 761.) Yet there is also an upward movement, a more cheering condition in evidence, a looking for the Lord to come in greater light, a discontent with the present ecclesiasticisms, and frequently a holding aloof from them as insufficient for felt needs, and a readiness to examine what is offered by way of solving difficulties that press for elucidation. Inducements are offered which further investigation shows to be false, and there is much disappointment at the failure to afford relief. Spiritism, Christian Science, Theosophy, New Thought, and other cults, have their votaries, each claiming large accessions from the class of "thinkers," yet in not a few instances chagrin has followed because of "the sickening pang of hope deferred" (to quote from Scott), and this creates a prejudice in the way of inquiring into the position of the New Church. There is a dread lest it should prove as chimerical as the rest, and this is one reason no doubt why there is so much diffidence on the part of the public to attend New-Church services and lectures. Of course, there is that larger part of the public, at present to be reckoned with, which is apparently satisfied with the temporal life, and not attracted by any appeal on higher grounds. Yet there is a considerable residuum, not willing at present to hear the gracious message of the Lord so fully adapted to meet the best thought and the most sincere desires of the heart, yet that might be moved in this direction were it not for the cruel mockery to which this section of the community has been subjected. The Lord, Who knows all the states of mankind, and estimates every sincere desire for the heavenly life, however much concealed and hindered already, will in due course bring all such into the acknowledgment of His single reign. Some are brought into it more easily than others, with greater spontaneity of reception. Others have greater impediments to contend with, a more obstinate bias to be removed before they can even admit that there is an advantage in this new unfolding of Divine mercies. But the lesson of all this is, that our zeal for the propagation of these exceedingly help-

ful, these exceedingly blessed teachings, must undergo no diminution because of the obstacles which are met.

The relation of the Specific New Church to the Church Universal is that of the custodianship and distribution of the specific benefits entrusted to those who know that the Lord has come again, and who welcome Him in His coming. The best provision in this direction is made by maintaining that standard of thought and life which gives to the Church its leading characteristics. It will recognize the defects of other systems, and patiently seek to lead to something better and more worthy, but never by compromise, never by representing what is advanced by way of surmise and speculation as of equal value to what is now delivered from Heaven. The way of advance to those who are still in the deep shade of ignorance and of misconception of spiritual things is by bridging the way between their mistaken ideas and the truths now made known, not through the method of presenting inducements to them to linger where they now are, as though there is no drawback to their present condition, or as though they will not lose anything by continuing in their present course. There is no advance in reality in that way. Instead there must always be the superiority of the new over the old maintained; the affirmative stand-by of faith in what the Lord has given as against the negative criticism of those who would question His operations from an overweening confidence in the conclusions of naturalistic philosophy. In what is presented by the Lord's mercy for His New Church we have a positive standard given, a certainty of doctrine which does not justify any loose aberrations of thought, but which corrects them by confirming to us our trust in His Care and Love. Abandoning it, we lose that delicate appreciation of His ends and methods, that clear comprehensive insight into the wise processes to which He has respect, and we get confused, we get entangled in doubts that dim our vision, resulting in a weakening of His hold upon us; and in retreating from His safe way there is but one consequence, that of failure and disaster. "Hearken unto Me, My

people," is the Divine entreaty, "and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people." (Isa. li. 4.) The Lord's way leads to no regrets. His teaching is without reproach, lighting the way to life and peace evermore in Him.

The proper course for the New-Churchman, if confronted by objections to the Doctrine of the Virgin Birth, on the ground that certain passages in the Gospels are interpolations, something not in the original, but added by a later hand, is to regard this stricture in the light of what is given in the Writings as the sacred text, and if those passages are made the basis of Divine instruction there, that should settle the question, especially when it is said in "The True Christian Religion," n. 683; "That He is not the son of Joseph, see Matt. i. 25; besides thousands of other passages." The letter of the Word cannot possibly teach otherwise than that the Lord's Human is Divine, and that "He assumed the Human according to His Divine order" (Ibid. n. 89), without the intervention of any human father. Again, should it be supposed that truth can be learned from communication with spirits, the New-Churchman is fortified against these insinuations by the clear revealing of the danger of such intercourse. For "it is a law," and thus a safeguard "of the Divine Providence, that man should be led and taught from Heaven, through the Word, and doctrine and preaching from it, and this in all appearance as of himself." ("Divine Providence," n. 154.) Again, should the speculations of scientists conclude that the universe is headed toward destruction; in this case, the Divine end in creation perpetually remaining, and thus requiring an endless number of human beings to satisfy it, should be sufficient to show how groundless are such fears, and that the earth will endure for ever as the foundation of a continually increasing angelic Heaven.

As the Specific New Church maintains an attitude of loyalty to the heavenly vision as now unfolded, it will best succeed in drawing out the sympathy and vital interest of

those not yet within its fold, yet who are in good, latent and obscure though marked by humility and sincerity, elements which prevent it from being abortive, but preserve it for what the Lord can accomplish by its means. Between good and truth there is always a strong attraction. Good comes into its satisfaction, into its superlative reward, only as truth gives it scope and power. Therefore, in all our enterprises, whatever the form of our approach to the world around us, we must let what we are sure is from the Lord prevail, in our pulpits, in our periodicals and general literature, by all our instruction and exposition, however exercised. This will establish a relation with the Church Universal, which will emancipate from error, establish in righteousness, and foster concord, beyond all the dreams of those who would try a shorter way, but in which there is no knowledge of the difficulties which the Lord's wisdom has foreseen. He has given a sovereign antidote: "The truth shall make you free." (John viii. 32.)

The deduction is that as the truth is learned, obeyed, and loved, the very means will be bestowed whereby disintegration and decay will be avoided, and the way of full success in the best kind of living will be opened. For "Heaven and the Church make one, and the Church is also the Heaven of the Lord on earth. . . . Heaven is inwardly in one who is in truth and at the same time in good from the Lord." (*"Arcana Cœlestia,"* n. 9808.) To work for this end, to treasure it, to keep it in view, is the invincible strategy, which will surmount all difficulties, ensuring to the Holy City, New Jerusalem, its function of making the world responsive to its claims: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isa. lviii. 12.)

G. Laurence Allbutt.

CHURCH AND STATE

By the Rev. Louis G. Hoeck

TIME was when neither Church nor State existed. The words themselves were not in existence: they made their appearance as the functions of these human institutions took form in the world.

In prehistoric times the father of the family, or head of a tribe was the chief functionary in Church and State. He instructed the members of the family or tribe in their duty to God and to each other; he also regulated all the affairs of the community. The lives of the patriarchs, Abraham, Isaac and Jacob, preserve some of the features of primitive life without any visible organization of either Church or State. The patriarchs were priests and kings in their own domain.

When the children of Israel, however, came up out of Egypt, they had assumed the proportions of a nation and therefore proceeded, under the direction of Moses, to adopt the forms of organization already in existence among other nations. The Church was first organized with Aaron and his sons as priests; and Moses chose judges over the people, "rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." This was the nucleus of Church and State in Judaism.

Sometimes the priests acted as judges, and sometimes the offices were kept separate. Latterly, however, the affairs of Church and State were regulated by separate leaders, as is the case today. But when this order first came into vogue, the Church was recognized as a State Church. The State supported the Church and permitted only one Church to exist within its jurisdiction. Today, however, Church and State have been entirely separated, and many of the peoples of the world are supreme in their choice of a

church or of any form of government. No two countries are alike in their form of government, and in all civilized lands the people are free to choose whatever religion they please.

We are doubtless all of one mind in agreeing that the world has taken a decided step forward through some separation of Church and State. We have laid the foundations of political and religious liberty, the basis of freedom of speech and freedom of conscience. We are agreed that all should be under obligation to support the existing form of government until it is changed or modified by common consent or by majority rule, but that no man should be forced to support a church in which he does not believe. Everyone must pay his State taxes *nolens volens*. The Church, however, must be sustained on a voluntary basis, by that which each man gives willingly with his heart.

This new measure of freedom has not been won for the world without a struggle. Unnumbered lives and countless treasure have been sacrificed to "make the world safe for democracy," in the Church as well as in the State. But with the advent of this new freedom has emerged a new license in both Church and State, and the hope of humanity lies in the clear recognition of the new license, and in its response to the call for renewed sacrifice to gain a still larger freedom for the race. In this work Church and State must co-operate to ensure steady progress.

In the first place it will be well to define briefly the special functions of Church and State. It is the function of the Church to "provide that the Divine shall be in the community." The Church is also responsible for the deeper moral standards of the people. On the other hand, it is the function of the State to provide that "there shall be justice in the community, and also morality (outward morality), as well as industry, knowledge and uprightness." (Doctrine of Charity, nn. 80, 84).

Bearing this in mind we may now consider the new license in the State. The existing order in society is threatened by a determined purpose to substitute another form

of class government for that which has only recently been overturned. The proletariat or worker threatens to ascend the throne lately occupied by the autocrat or bureaucrat. Undoubtedly the former leaders in the State grossly abused their privileges: they played politics and exploited the people. The supposed cure is to get rid of all leaders and give the people a chance to govern themselves. It is a revolt against all authority, coupled with the belief that an ideal form of government, a Utopian government, is all that is needed to restore order in the world. The advocates of the new régime believe that the people have had altogether too much government, and that they would know how to govern themselves perfectly well, if only left to themselves.

The parallel condition in the Church is just as menacing to the stability of the social order. The old-time authority of the priest and of the Bible is being swept away like the autocracies of the past, and the restless masses seek to construct a religion of their own — a religion that places no restraint upon anyone, a religion without a Divine Savior, a religion in which man is his own Savior. The word "revelation" has lost its meaning. The Bible is no longer "The Word of God." Whatever truth it contains is not peculiar to the Bible. All good books contain some truth in them. Man is the sole judge of that which is true and that which is false. For the great mass of men the authority of a book or of a religious teacher is a thing of the past. The *vox populi* shall rule in the Church as well as in the State, and the world will be at rest. Everyone will do that which is right without any instruction.

There are many who are greatly alarmed over these conditions in Church and State, and fear that the social order is about to collapse. Fortunately their fears are groundless. This does not mean that we can afford to disregard or underestimate the dangers of the new license in Church and State. Far from it. But we must not forget the new freedom and the sacrifice made to grant us that heritage. Will this generation prove less valiant in fighting for the right than its predecessors? Surely it is only necessary that the

life-issues threatening Church and State be made clear, as will happen in the regular course of events, and we need not fear the outcome. They who love justice will be ready to sacrifice whatever is demanded of them to purchase still greater freedom for the generations that are to follow. The alarmists see only one side of life — the new license — and are fearful. The faithful see both sides, the new license and the new freedom, and are ready to do their part when necessary.

Church and State are, we hope, both stronger today than they were a century ago, despite all appearances to the contrary. Formerly the State was governed more by men than by laws. Likewise in the Church the dictum of the clergy superseded the plain teaching of God's Word. And in thus characterizing the Church and State by its leaders we characterize the people as a whole. "Like people, like priest" is of universal application. The leaders in Church and State are representatives of their times. "As with the servant, so with his master, as with the maid, so with her mistress." The leaders in Church and State are weak, "and strengthen the hands of evildoers," when the people are weak; and they are strong for the right when the people so determine it. (Jer. v. 31; xxiii. 14.)

The people have purged the Church and State of a few of the grosser forms of priestcraft, and kingcraft or statecraft. But both institutions are greatly weakened today by more subtle forms of statecraft and priestcraft. And whenever crafty leaders dominate the Church and State "because the people love to have it so," then the forces that aim at the destruction of all government, all authority above self, are strengthened, and come out of their hiding places. But then also the faithful see the danger; they see the weakness in Church and State and rise to the occasion.

In this continual struggle for freedom, every gain that is permanent bears evidence to the work of the Holy Spirit through man's submission to the Word of the Lord. For "except the Lord build the house, they labor in vain that build it." Therefore whatever freedom we enjoy in the

world today, or shall gain tomorrow, is the conjoint work of Church and State. The Church keeps the acknowledgment of the Divine alive in the community, and the State sustains the standard of justice determined by the public conscience. The public conscience is the average individual conscience asserting itself in public life. Without this no law or contract is of greater worth than the paper on which it is written. So far as the public conscience, however, is actuated by the love of the neighbor, tested by experience, — which is the Divine in the community, — so far the Church makes her influence felt in the State, and whatever progress may thus be effected will be permanent.

The Church keeps the love of God and man active in the State. Through her leaders she preserves the acknowledgment of the Divine in man, which acknowledgment is more than a mental conviction, or the acceptance of any specific dogmas or doctrines. The acknowledgment of the Divine is one with newness of life, or the unselfish service of one's neighbor. Swedenborg writes:

> So far as anyone is in heavenly love, which consists in loving uses and goods, and being moved by delight of heart when doing them for the sake of the Church, country, human society, and one's fellow citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as anyone is in the love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as anyone is led by himself he is not led by the Lord. And from this it also follows that so far as anyone loves himself he separates himself from the Divine, thus also from heaven. (Heaven and Hell, n. 558.)

However fallen the Church may be, however corrupt and narrow and dogmatic, however divided, however cumbered by false doctrines, in one thing she presents a united front to the world, in requiring man to live a new life before God. No one will admit that the church of his choice stands for anything less than that. Thus the Church is the custodian of the Divine on earth, and no man can grow up in the State without knowing what the Church stands for, even although he claims no outward affiliation with any church

organizations, or has never been inside a church building. The law of love to God and man emanating from the Church permeates all society, so that no one lives in complete ignorance of the Divine.

On the other hand the State is responsible for justice and morality in the community. The State — that is, the people through their leaders — formulates the laws for the regulation of the civil and moral life of the people: the administration of justice, the conduct of business, the education of the citizens, and the general welfare of all. Yet further "everyone from his childhood is initiated into this civil and moral life, and learns what it is by living in the world." (*Ibid.*, n. 530.) The mass of men acquire their knowledge of ethics and law without any special instruction or study. But their education is greatly helped by the publicity of the work done by innumerable organizations formed expressly for the purpose of improving the social, industrial and political life of the community. The work done within these organizations in time reaches those without, and continually tends to raise the standard of citizenship in the State. All these organizations are indeed a part of the machinery of the State, which provides that justice, morality, industry, knowledge and uprightness be in the community. Without these organizations it would be difficult under existing conditions to get a concensus of opinion on the issues of the day, and move along together in progressive lines.

Thus the Church and State are separate institutions having separate functions. Nevertheless the two must act together to ensure permanent progress. Only he who acknowledges the Divine will keep the civil and moral law when restraints are removed, or when he has the chance to take advantage of his neighbor without fear of punishment or loss of reputation. The world war loosened these restraints, and we therefore had a most painful proof of the need of the Divine in the community. The State was forced to tighten the reins to prevent further excesses, which was a further admission of the deficiency of the Divine in man.

The Divine in man prevents excesses of all kinds without external restraints. The restraint then comes from within. The love of God, which is expressed in the love of man, imposes restrictions upon the disposition to take advantage of others under any circumstances. It enforces the rule of self-sacrifice rather than allow anyone to suffer injustice. The State would completely disintegrate and fall apart without the Church, which preserves the Divine in man. The Church, indeed, is indispensable to the State.

On the other hand the Church cannot exist apart from the State. The Church has failed in the past because she fostered and even applauded man's disposition to withdraw from the world. The Church commended asceticism as an ideal state of existence. The Church inculcated the belief that man could be saved by faith alone, faith without works. The Church persecuted and even condemned to death her greatest reformers. The Church was in league with the world — the evil in the world — and was not ashamed. The Church stands on record as having opposed reforms in the State that originated in the people and that were calculated to control or modify the excesses of those in authority. And the Church of today has not by any means got rid of this unfortunate inheritance, which strengthens the cause of the new license in the world. The Church now tends to cultivate the life of piety at the expense of the life of charity — the life of justice and judgment. It is impossible to develop the spiritual life in man separated from actual life in the world. The attempt to do this is like that of building a house without any foundation. "For moral and civil life is the active plane of the spiritual life." We may will well to the neighbor, but if right feeling is not carried into action, at whatever sacrifice may be necessary, our religion means nothing (Heaven and Hell, n. 529). The Church that fails to lead men to better the conditions of life in the State ceases to provide that the Divine is in the community, and will sooner or later come to its end.

As the instrument of a special dispensation our Church has a transcendent function to perform. We have been

blessed with an unusual degree of light. The Word of God is an authority for us above that of any human composition, even although we are able to apply it to the moral and civil life of the world in which we now live in a very small degree. For us the supreme authority of the Word is beyond dispute. The Word is, indeed, "God with us." And it surely is significant that we bear witness to this truth alone, in times when all revealed truth is held in question or even treated with contempt, in an age that is so sceptical and materialistic.

We can, however, do much more, and are expected to do much more for this world in which we live with the invaluable aid of the teachings which furnish a new interpretation of God's Word. We have hardly begun, indeed, to test their value until they have enabled us to see more clearly our duty to our fellowmen at home and abroad. Their prime value is proved when they lead us to the right solution of the daily problems in business and political life. The world awaits the fuller attestation of the truth we possess in terms of life. We need to remind ourselves that we must so let our light shine before men that they, seeing our good works, may glorify the Father above. The witness to the revealed truths of the Second Advent in loyalty to the organized New Church is of inestimable value to the world; and the further witness to these same truths translated into terms of daily life, even though they be few in number, bears the much needed evidence to the Divine in the community.

Without the Church there can be no State, and without the State the Church lacks a basis upon which to rest. The present disorders in the State, for which we are all more or less responsible, furnish the occasion for the Church to grow in power through wisely directed effort in resisting the evils that produce the disorder. Light from the Word of God ought to help us discriminate between good and evil. The incessant revolt against authority is not all bad. Society is very far from being free from the love of rule. In fact not one of us is entirely free from the spirit of the

autocrat or from the spirit of license — freedom to do as we please. In every struggle for better conditions of living in ourselves or the world at large, good and evil are strangely mingled. Our part is to separate the two and throw our weight and influence on to the side of the good. Then the real authority in rulers and leaders becomes centered not in men, but in the principles and laws by which they seek to govern or lead. And when these are drawn from the law and Gospel, then they are certain to prevail, for the Lord is in them. And, finally, when all are brought into obedience to these laws, then the authority is in the truth, and both Church and State together come under the leadership of the One Lord and Savior Jesus Christ, the only God of heaven and earth. Church and State then become more and more united, the Church providing the Divine which upholds the State and moulds it into a truly co-operative commonwealth, the Holy City, New Jerusalem, descending from God out of heaven, and gradually settling at last upon earth.

Louis G. Hoeck.

JOSIAH STRONG, A MODERN PROPHET OF THE KINGDOM OF GOD.*

By Edward Tallmadge Root.

JOSIAH STRONG was born at Napierville, Ill., on Jan. 19, 1847. In 1871 he became pastor of the Congregational Church at Cheyenne, Wyo. From 1873 to 1876 he was Chaplain and Instructor in Theology at Western Reserve College, Hudson, O. The following five years he was pastor at Sandusky, O. From 1881 to 1884 he served as Superintendent of the Congregational Home Missions in Ohio, Kentucky, West Virginia, and Western Pennsylvania; and after an interim of two years as pastor of the Central Congregational Church, Cincinnati, O., he was appointed Secretary of the America Evangelical Alliance, serving in that capacity from 1886 to 1898. In 1898 he organized and became President of the League for Social Service (reorganized in 1902 as the Institute for Social Service), and devoted the remainder of his life to the work involved in that organization. He was editor of "The Gospel of the Kingdom," and author of ten books, including "Our Country" (1886) and "Our World" (1913).

*The present paper was read on June 17, 1921, at a meeting of the Boston Chapter of the Brotherhood of the Kingdom, an organization formed "to re-establish the idea of the Kingdom of God on earth in the thought of the church, and to assist in its practical realization in the world." The literary work of two of its members—Walter Rauschenbush and Josiah Strong—was notable in this connection. This paper is concerned with the latter person. The Rev. E. Tallmadge Root is the Secretary of the Massachusetts Federation of Churches, of which organization the Massachusetts Association of the New Jerusalem Church is a part; and incidentally he is Secretary of the Boston Chapter of the Brotherhood of the Kingdom.

Such is the skeleton on which we attempt to rebuild the man. His books reveal his personality. I have also the help of personal acquaintance. While Dr. Strong was College Chaplain, my father was pastor of the village church at Hudson. The two families became intimate. I remember vividly a visit at our home, then in New York state, in the year 1881. Frequent and happy were my meetings with him in later years. It was a great pleasure when I joined and attended the Brotherhood of the Kingdom at Marlboro, N. Y., to find him an active and honored member.

The book that made him famous appeared in 1886, and was entitled "Our Country." I had always supposed that this was wholly Dr. Strong's creation, until, in looking over the books of a deceased relative, I came across a similar smaller book with the same title, issued years before by the Congregational Home Missionary Society. The task which he was asked to undertake, therefore, by that Society was simply to revise a manual on Home Missions. But to that task he brought such a new vision of the resources and destiny of America, such spirituality and Biblical knowledge, and a style so clear, attractive, and forcible, that the new edition burst upon the country as a new creation. He was quickly known beyond his own denomination, and was soon in demand far and wide as a speaker, often introduced as "the father of Our Country."

His fame as the author of "Our Country" made him the logical candidate for the secretaryship of the Evangelical Alliance. That organization was the precursor of church federation. It differed from the Federal Council of Churches in being a voluntary organization of individuals, not a body of official delegates. Its purpose, also, was narrower. It suggested topics for the Week of Prayer, and encouraged religious canvasses.

While Secretary of the Alliance, he wrote "The New Era," in which he urged that the race is still in an early stage of development. The qualities which made Hebrews, Greeks, and Romans supreme in their respective spheres, religion, culture, and law, unite in the Anglo-Saxon.

Christ's teaching centers in the Kingdom of God. He came to found it. The Church exists to extend it, until it fills the earth. This requires an organization representing all the denominations. Such federation alone can solve the problems of city or country. It can succeed only if inspired by an enthusiasm for humanity. This ideal is now realized in city, state, and national federations. Dr. Strong suggested the pioneer organization, that of New York City, and assisted in the formation of the Federal Council.

With many of his friends, I was greatly surprised by his resignation from the secretaryship of the Alliance to lead a new organization, The League for Social Service. I never talked with him about it, but can surmise the reason. He desired to apply the teachings of Jesus to citizenship and social and industrial problems, and found that the conservative council of the Alliance would not consent thus to broaden its work. A break was inevitable. I did not realize then, as I have learned by experience since, how difficult it is to start and finance a new organization, especially one advocating a cause misunderstood, if not unpopular. I knew that he was distinguished and assumed that he had a generous salary. But for him and the cause to which he devoted the remainder of his life, it must have been a financial struggle. Still greater must have been the trial to his affectionate nature of such a break with former friends and colleagues. His later books show that he keenly felt the criticisms of his emphasis upon the social aspects of Christianity and the hardness of heart which kept the majority from entering immediately and whole-heartedly into what he felt was the only salvation of the Church and the world.

"The Next Great Awakening" perhaps gives his prophetic message most fully. From this I quote a few passages:

> All the great religious awakenings of the past came in connection with the preaching of some scriptural truth which was precisely adapted to the peculiar needs of the times (p. 36).
>
> It is obvious that the great questions peculiar to *our* times are social. We have passed, in only three generations, from an individualistic to a collective type of civilization. In succeeding

chapters, it will be shown that the social ideal of Jesus is precisely what is needed to inform and spiritualize this new social life (pp. 49, 50).

This ideal is The Kingdom, which means neither Heaven, nor the visible nor invisible Church. It means an ideal world! It is the synthesis of the spiritual and material. It reveals the sacredness of the secular. (Chaps. 4 & 5.)

The social laws of the Kingdom, as taught by Jesus, are three:

1. *Service.* Mankind is necessarily bound together by mutual service. But commercial and Christian service differ. The former aims to supply a demand; the latter, to meet a need. The object of the former is gain; of the latter, usefulness.

2. *Sacrifice.* Christian sacrifice includes the whole man. It is one thing to *deny* one's self, and another to deny one's *self*. If a thousand men live each for himself, they will have a thousand wills and centers; and as each moves toward his own center, he will move away from all others. Thus selfishness is the disintegrating force of the universe. Only when these thousand lives have one supreme purpose, will there be harmony. (Pp. 133, 134.)

3. *Love.* "Love thy neighbor as thyself" was the first law of Deuteronomy. But Jesus gave it a new meaning: "That ye love one another as I have loved you." Can common man exercise such love? Jesus said: "The glory (character) which Thou gavest me I have given them." Such love is the supreme social law, the organizing, integrating power.

These laws are not accepted. They are even declared to be impracticable, and that by leaders in the Church. Dr. Strong quotes a Bishop of the Church of England as saying that the Sermon on the Mount is ideal but altogether impracticable, and that if applied literally, society would tumble to pieces (p. 152). He rejoins:

> What makes it impracticable? The fact that it would cost sacrifice? Were those teachings more practical when uttered? Supposing it true that the laws of Jesus and our social system are a misfit, are those laws to be changed to fit society, or society to fit those laws? If their application would cause society to tumble to pieces, it is because society has been built on the shifting sands of human customs, and not on the eternal rock of divine principle.

He notes, however, the Bishop's qualification, "literally," and says:

Literalism is nowhere more superficial than in application to Christ's teachings. He was an oriental and spoke to orientals. But the spirit has application always and everywhere.

But whether denied or not, the teachings are disregarded.

Is our industrial system influenced by the spirit of Christian service? Prof. Peabody has truly said that business as a whole is a vast and complex mechanism of mutual service. True: but what is the motive? In how many instances has a business combination been made to render society better service at lower cost? Any man who urged such a motive would be probably looked upon by his associates as a hypocrite. (Pp. 160, 162.)

As I copy these words, I can not but feel that the negative answer would not be so obvious today. We *have* made progress toward Dr. Strong's ideal. But it is still true that

It has dawned on few that production and distribution are necessary functions of the great social organism, in which each must work to extend the Kingdom of God. There ought to be gain, that the business man may live by his business as the preacher by the Gospel. But the merchant, manufacturer or mechanic whose object is gain rather than service is as unworthy of his calling as the minister whose object is gain! If any business man thinks that I have misrepresented him, let him suppose that Jesus returns in the flesh and is given the management of the New York Central Railroad or the Standard Oil Company? Would *He* continue their present policies? (P. 168.)

Yet the selfishness is not confined to manufacturer or merchant. Dr. Strong adds this keen home-thrust at the average buyer:

We need one more society, an Anti-bargaining Brotherhood (or Sisterhood), whose members vow not to buy where prices are too low.

Civilization is still in what Emerson called the quadruped stage. When the Kingdom is fully come, I imagine that the Manchester School of Political Economy will have about as much influence on Earth as it now has in Heaven (p. 172).

[Moreover], do even professed followers of Christ obey Him? How many have consciously surrendered all their substances to God for the service of man, and are administering every dollar and cent to hasten the Kingdom? Large sums are indeed devoted to benevolence: but compared with the sore needs of the world and with the sums spent in self-indulgence, they are beggarly.

Elsewhere in the book he shows that the teachings of Jesus when applied will bring social healing.

> The highest possible ideal for society is that of an organism in which there is perfect obedience to all the laws of life, physical, intellectual, spiritual, and social. This is Jesus' ideal, God's will done on Earth (p. 194).

But to apply Christ's principles, we must know the problems of society. Poverty is the kernel of the social question. The economic problem of the future is not production, but distribution. All turns upon the nature of property. Our author quotes from his other book, "The Times and the Young Man," the following list of the questions involved:

> Has any one a right to property, or is it theft? If a man has a right to property, is there a limit to the amount? Has he a right to superfluity while others equally deserving are in want? Has he a right to spend his property as he pleases? Has any one a right to property in land, or is the land the heritage of all the people? Is it the duty of every able-bodied person to work? If so, how is the obligation to be enforced? Has everyone a right to work? If so, whose duty is it to furnish employment? Is labor the source of all wealth? What are the rights of capital? of labor? What are the relations of the two? If they have rights, have they also duties? How is the centralization of industrial power to be harmonized with political power? i. e., how is organized industry to be reconciled with democracy?

But selfishness will not, cannot, answer these questions aright. Only Christlike love, inspiring service and sacrifice, he urges, can find or apply the solution of these problems. He cites striking cases where the Golden Rule has proved that it will work in individual industrial plants. These are the harbingers of a new day. In the last chapter, he argues that such an application of Christianity will not only save society but bring a spiritual awakening to the Church. Citing the striking incident which changed the life of Lady Henry Somerset, he concludes: "When the world lives as if God were, it will have real God!"

In 1913, Dr. Strong published "Our World, The New World Life." In the Introduction, he says:

"Our Country" appeared in 1886. An American in India wrote me after reading it: "I hope your next book will be entitled 'Our World.'" Here it is, and I have been at work on it during all these years. "Our Country" pointed out a national crisis and discussed national perils. "Our World" calls attention to a world-crisis.

Of all its searching analysis of the conditions which are transforming and unifying the world, we naturally select those which affect industry. In one place he says:

> Thus the industrial revolution is creating a new race-problem; brothers or enemies? When power was muscular, every worker had his own power, and industry was individualistic. But the steam-engine de-individualized power and centralized it. Steam, therefore, de-individualized industry and organized it. Hence it is de-individualizing civilization and rendering it social or collective. The old relations of the individual to his fellows have been radically changed. The industrial revolution, therefore, has created a new problem in the relations of the individual and society,—the balance of both or the sacrifice of one (p. 91).

In his indictment against capitalism, he shrewdly quotes from recognized ecclesiastical authorities, from the Quadrennial Address of the Bishops of the Methodist Episcopal Church:

> Organized capital stands indicted at the bar of public opinion for the gravest crimes against the common welfare. Among the counts in that indictment are: 1. Conspiring to advance prices on staple commodities indispensable to the well-being and progress of the people. 2. Resorting to adulteration of foods, fabrics, and materials in order to increase profits already excessive. 3. Destroying the competition through which relief might be expected. 4. Suborning legislation and thus robbing the people of the first orderly recourse of the weak against the strong.

But he is not one-sided in assigning blame.

> Organized labor and organized capital utterly fail to recognize the real cause of their differences, and the principal measures of relief which they propose serve only to aggravate that cause. That is, their struggles against each other intensify the selfishness of both. Organized labor in seeking its own interests sacrifices those of unorganized labor and of capital. Syndicalism is so willing to sacrifice all other interests to those of unskilled labor, that capitalism and unionism, at the time of the Lawrence strike, actually

forgot their old feud and joined hands to fight their common enemy. Socialism depends for its growth on class-consciousness and assiduously cultivates class antagonism. Capitalism is only one of a thousand forms in which selfishness expresses itself.

His paragraph on what he calls "mechanical Malthusianism" today seems prophetic, even in the popular sense of that word. The world was still dreaming of peace when he wrote it: but a year later the great powers were in a death-grapple from the very causes which he pointed out.

There must be a colonial outlet for the product of machinery which is forever grinding its increasing grist. And then of course, there must be a navy capable of protecting this overseas commerce which has become essential to the very life of the nation. Hence the mad race which the manufacturing nations are running in naval construction. These nations are willing to build navies at any cost of money and then fight at any cost of life, because they see that they must sell their increasing surplus or face unemployment, starvation, and riot.

He firmly believed the true and only cure for social diseases is to be found in the Laws of the Kingdom of God. In his last book, "The New World Religion," announced in 1913, he reiterated his assertion of this truth. 'World discord can in this way alone be transformed into world concord; and only as the Church is converted from its individualistic interpretation of Christianity can it conquer the world. A third volume of the series on "Our World" was to combine scientific principles with the teachings of Jesus as the solution of the world problem; and the fourth to show that America is the laboratory in which the solution will be found. These he did not live to complete.

As I refresh my memory of these books, I am amazed that they did not make an immediate and deep impression on the Christian world. I can account for it only from the fact that his last books were published on the eve of the Great War, and so attention was diverted. But they are still more timely today; and if they were widely read and studied, they might contribute much to that new awakening, socially religious, for which he pleaded.

EDWARD TALLMADGE ROOT.

HISTORY OF THE CHURCH OF THE NEW JERUSALEM IN THE CITY OF WASHINGTON.

By the Hon. Job Barnard.

EMANUEL SWEDENBORG, the scientist, philosopher, and theologian, was born January 29, 1688, in Stockholm, and died March 29, 1772, in London. Many of his books were printed in London, and distributed to libraries or sold to individuals. They were written in the Latin language, and were first read by scholars; it was but natural that the clergy of the Church of England should be among the early believers of the new ideas to be found therein.

Rev. John Clowes of Manchester, England, learned some of the doctrines the next year after Swedenborg's death; and in 1778, he assisted in forming a New-Church society in Whitefield near Manchester. For more than fifty years, Mr. Clowes read, translated, and preached New-Church doctrine in the Established Church to the acceptance of his people.

It seems an interesting fact, that Swedenborg's death should have occurred so nearly at the time that the American colonies became restless, and revolution imminent.

Another interesting fact is, that the first Continental Congress, which assembled September 5, 1774, was opened by prayer by an Episcopalian, who was made Chaplain of the Congress, and who was a believer in the doctrines of the New Church, Rev. Jacob Duchè, rector of Christ Church, Philadelphia.

The first New-Church house of worship in America was built in our near-by city of Baltimore, and dedicated January 2, 1800. Rev. John Hargrove was the minister of the

Baltimore Society when this building was erected; when Jefferson was inaugurated as President of the United States on March 4, 1801, Mr. Hargrove and a committee of his congregation sent a letter of congratulation to Jefferson, and received a friendly reply from him, dated March 11, 1801.

So it may be said that Democracy, and Swedenborg's Doctrines, and the Federal Congress, and Government Headquarters, came to this city about the same time, namely with the beginning of the last century.

On December 26, 1802, Rev. Mr. Hargrove preached at the new Capitol before the President and forty members of Congress, and some sixty persons in the galleries, "On the Leading Doctrines of the New Jerusalem Church"; he preached there again on Christmas Day, 1804. Both of these sermons were published; they were the first of the kind ever delivered in this city. (See "Theology pamphlets," Book N. 40, documents numbered 13 and 14, in Congressional Library.) At that time there were several persons here, or in the adjoining states, who had some knowledge of these doctrines. One of the most active in making the doctrines known, was Mrs. Mary Arnott, wife of John Arnott. She was the aunt of Mrs. Margaret Milburn, one of the early members of the Washington Society when it was organized. The Arnotts lived on 7th Street, near the steamboat wharf. They were members of the Presbyterian Church on South Capitol Street, near B Street, where Rev. Reuben Post was pastor, and John Coyle, Jr., clerk. Mrs. Arnott had borrowed some New-Church books from Ferdinand Fairfax (the son of Bryan Fairfax and the father of Wilson M. C. Fairfax) about the time the British were in Washington in 1814; she became an enthusiastic believer, and talked the new doctrines freely. She loaned the treatise on "Heaven and Hell" to her pastor, Mr. Post, which he is supposed to have read. Mr. and Mrs. Arnott, in 1820, were cited to appear before the Session of their Church, and answer as to their alleged heresy; Mrs. Arnott wrote an able defense, but declined to appear in person; and be-

cause they did not appear when cited for the third and last time, they were both suspended from the sacraments of their Church by a vote of the Session. Mrs. Arnott was a native of Northumberland, England. She had heard only two New-Church sermons, and they were preached by Rev. Manning B. Roche, of Philadelphia, in the Protestant Methodist Church on Congress Street, Georgetown, in 1830. She died May 12, 1835, aged seventy-five years.

There were other people in the city who were interested about this time; among them, Mr. and Mrs. Coad, natives of England, who came here from Philadelphia; Mr. and Mrs. McDaniel; James N. Taylor; Mr. and Mrs. French; Miss Pringle; Steven Ustick; Dr. Wing; Leonard Whitney; Dr. Nathaniel C. Towle; and Mr. A. Thomas Smith. Most of the men last named were clerks in the executive departments; and when Jackson's administration began, they were dismissed to make vacancies for new men—on the theory of party government then in vogue, that "to the victors belong the spoils."

Dr. Towle was the first Recorder of Deeds of this District; and lawyers and title-examiners are familiar with the record books in the office, bearing his initials, "N.C.T." Dr. Towle came prior to 1838, with his wife and her sister. They lived at Third Street and Pennsylvania Ave.; and the first meetings for New-Church worship were held at his house.

In 1839, Mr. Smith came; and meetings were held in his house, and in the Unitarian Church, corner 6th & D Sts., on the site of the present Police Court, on Sunday afternoons. Dr. Towle and Mr. Smith were the readers. Many still living in this city will remember that Mr. Smith was the father of Mrs. John J. Halsted, whose husband was for years a prominent patent attorney here.

In the Fall of 1839, Rev. Nathan C. Burnham, of New York, preached several times in the Medical College at the corner of 10th and E Streets. In 1840 meetings continued to be held at this building until it was destroyed by fire. Two meetings were then held at the residence of Mrs. Mil-

burn; and thereafter at other private houses, until the College building was restored, when they were again held there.

In 1841, June 2, Rev. Richard De Charms came to Washington from Philadelphia, and baptized Miss Pringle and Mrs. Milburn, and instituted the first New-Church Society in this District. It was a small society, and Mr. A. Thomas Smith was the leader. No records are found of this society, but meetings were held at the Medical College, at the City Hall, at the school house at the foot of Capitol Hill, and at Temperance Hall, on E Street, between 9th and 10th, where Marini's dancing academy was later located. Rev. Mr. DeCharms preached twice in the last named place. The readers who conducted the services during this time were Messrs. A. Thos. Smith, Richard K. Cralle, S. Yorke Atlee, Rufus Dawes, Lynde Elliott, and Wilson M. C. Fairfax. In 1844, a meeting was held in the council chamber at the City Hall, on Sunday evening, for the purpose of forming a society of the New Jerusalem, and the following names were recorded as members: Catherine E. Smith, Margaret Milburn, Margaret Clarke, E. M. Towle, Richard K. Cralle, A. Thomas Smith, Samuel Yorke Atlee, John Cranch, Clement Humphreys, N. C. Towle, Strickland Kneass, Marsh B. Clark, Wilson M. C. Fairfax, and T. S. Arnold. At this meeting Mr. Smith read the constitution of the first society, and said it bore date June 20, 1841; but no minutes of its proceedings can be found. It is most probable that it was abandoned by common consent.

In 1845, meetings were held at the residences of Chief Justice Cranch, Mr. Fairfax, Dr. Towle, Thomas Bartlett, and James Crutchett. Judge Cranch was Associate Judge and later Chief Judge of the Circuit Court of the District of Columbia, first appointed by Adams in 1801, and appointed Chief Judge by Jefferson in 1805; he was probably on the bench longer than any other United States Judge, having served 54 years. He was intimately acquainted with the Dawes family, having studied law with Judge Thomas Dawes of Massachusetts, the father of Ru-

fus Dawes, the poet. Judge Cranch's daughter, Bertha, married Rufus Dawes, and his family and the Dawes family, were all readers of the New-Church literature, and many of them members of New-Church societies.

On March 16, 1846, a letter was sent to Rev. Benjamin F. Barrett, of New York, signed by twelve persons, requesting him to come and organize them into a society of the New Church. The letter was signed by Rufus Dawes, F. E. Dawes, N. C. Towle, E. M. Towle, Wilson M. C. Fairfax, James Crutchett, Elizabeth Crutchett, Thomas Bartlett, Jr., S. A. Makepeace, Sarah Simms, Harriet Barber, and Elizabeth Braiden. Elizabeth Crutchett, Stella A. Makepeace, and Harriet Barber do not appear as signers of the Constitution, when the society was instituted, on April 12, 1846, but the other nine all signed as the first members of "The Washington Society of the New Jerusalem." On the same day, Mr. Barrett preached in the Hall of Representatives of the United States, at the Capitol, on "The Progressive Nature of Regeneration." The meeting in the afternoon was at the residence of James Crutchett, Bethel Cottage, a frame house on C Street near North Capitol Street. The condemnation of the land for the plaza between the Union Station and the Capitol caused it to be removed about 1915. Stella A. Makepeace died the day before the society was formed, and was buried April 13, 1846, Mr. Barrett conducting the funeral. While here, Mr. Barrett delivered five lectures in the Unitarian Church. Rev. Joseph Auger was then pastor, and Mr. P. Thompson chairman of the church committee, of the Unitarian Church Society. The money required to pay the expenses of Mr. Barrett's visit, and the several lectures and addresses and services by him while here, was $45.00. The newly organized society was assisted by friends in raising this money, and a list of the donors, and amounts by each, may be found in the old records, as follows:

"Wilson M. C. Fairfax, Treasurer, charged himself with the following contributions [from April, 1846, to the end of May, 1847]: Dr. N. C. Towle, $10.00; Rufus Dawes,

$3.00; James Crutchett, $3.00; C. A. Humphreys, $5.00; J. T. Hartley, $3.00; Wm. G. Cranch, $5.00; Wilson M. C. Fairfax, $7.00; Thomas Bartlett, Jr., $5.00; James Crutchett, $5.00; Dr. Ferdinand Fairfax of King George County, Va., $5.00; ditto, $5.00; J. Crutchett, $5.00; Rufus Dawes, $2.50; Wilson M. C. Fairfax, $4.00; [total] $67.50."

This fund was more than enough to pay all said expenses, and the balance was appropriated to meet any other proper expense of the society.

The Dr. Ferdinand Fairfax, of King George County, Va., was the son of Bryan Fairfax, the 8th Baron Fairfax. Ferdinand was the beneficiary under the will of his Uncle, George William Fairfax, who was the early companion of George Washington, and associated with him in surveying the Fairfax lands in Virginia. Ferdinand's father, Bryan, was a life-long friend of Washington. He became an Episcopal clergyman in 1789, and soon after took charge of the parish in Alexandria.

At the meeting of the newly-formed society, held on April 14, 1846, the following action was taken:

Whereas, this society recognizes the important uses of a church in a larger form, and desires to co-operate and be connected with such a church;

Therefore, Resolved that we desire to be represented in, and to co-operate with, the General Convention of Societies of the New Church in the United States, so far as we may feel free and see it to be our duty to do so; and that we now elect three delegates to represent the Washington N. C. Society in said Convention to be held in Philadelphia in June next.

Messrs. Dawes, Towle and Crutchett, were appointed such delegates.

The society was duly received as a member of the Convention for the first time, early in the session in June, 1846, in Philadelphia. (See the Convention Journal of 1846, printed in *New-Church Magazine* of that year.)

Later, and prior to 1853, the following additional names were signed to the constitution: Robert Arthur, George W. Hall, Anna M. Hall, S. S. Randall, Mary Arthur, Z. H. Hall, S. Yorke Atlee, D. L. Parkhurst.

Robert Arthur was a brother of T. S. Arthur, the proprietor of "Arthur's Home Magazine" and the author of "Ten Nights in a Bar Room," and many other much-read stories. In a book entitled, "The Good Time Coming," published in 1855, he was accused of verging on Swedenborgianism.

The Anna M. Hall named above later became the wife of Dr. Robert Bruce Donaldson, the well-known dentist for many years in this city. She is still living at this date, 1920.*

In 1858, Dr. N. C. Towle, Rufus Dawes, and Elias Yulee, were appointed a committee to revise the constitution. Mr. Yulee was a brother of David Levy Yulee, who was at that time a U. S. Senator from Florida. In 1859 the revised constitution was adopted, and an effort was then made to have all the members of the society sign the same, in the order of their entrance into the membership of the New Church. This resulted in a partial list, the best that seemed possible, and the names and numbers are as follows, as gathered from a record found among the data kept by the Secretary:

(1) Margaret Milburn, (2) Zeruha H. Hall, (3) A. G. Pendleton, (4) Delina C. Pendleton, (5) Delina D. Pendleton, (6) A. Thos. Smith, (7) John Cranch, (8) Charlotte Cranch, (9) E. Yulee, (10) R. Yulee, (11) Alice L. Yulee, (12) Wm. G. Cranch, (13) Levi Beach, (14) Hollis Amidon, (15) Geo. W. Hall, (16) G. Alfred Hall, (17) R. B. Donaldson, (18) A. M. Donaldson, (19) Rufus Dawes, (20) Elizabeth E. Dawes, (21) H. Baldwin, (22) Jabez Fox, (23) Warren Christopher Choate, (24) John Hitz, (25) Hannah A. Cranch, (26) Julia M. Baldwin, (27) Garaphelia B. Howard, (28) Lenora H. Fox, (29) Lucy C. Dawes, (30) John Calvin Newton, (31) Alexander H. Lynch, (32) Perly S. Gates, (33) Hannah S. Bowman, (34) E. Wallace Sylvester, (35) Samuel B. Wright, (36) Cynthia Kasson, (37) Mary A. Clampitt, (38) Mrs. Fan-

*She died February 21, 1920, three days after this paper was read before the Columbia Historical Society.

nie Halsted, (39) Mrs. Bertha A. Hart, (40) Mr. A. Kassoon, (41) Mr. John Henry, (42) Mrs. Eunice J. Doty.

John Cranch and Wm. G. Cranch were sons of Chief Judge Wm. Cranch. John was an artist, and he painted the portrait of his father that hangs in the General Term court room of the Supreme Court of the District of Columbia. It is likely that some of these people became members later than 1859, and that there were at the time the revised constitution was adopted, several other members whose names do not appear in this list.

The society soon attempted to acquire a house of worship of some kind, where regular meetings could be held. In 1847, a room was rented of Capt. William Easby, in a frame building at the foot of Capitol Hill, and fitted up for the use of the society for services. It was a commodious room, originally prepared for an artist. Seats, cushions, and other furnishings were put in, and in June of that year, it was first occupied as a church for worship. The rent up to January 1, 1848, was remitted by Capt. Easby.

In 1852 a committee was chosen to undertake the building of a church for the use of the society. John Cranch, Pendleton, and Crutchett, constituted the committee. A lease was made by William G. Cranch to the trustees of the society, Oct. 12, 1852, of lot 4 in square 685, for the yearly rent of $10, with contract of sale if $1,000 be paid within ten years. On the receipt of this lease and contract, a committee was appointed to solicit subscriptions for the building of the church. Among those who contributed are many who were members of other churches, or of no church, thus showing that the business men and citizens of Washington were desirous then as now of helping in any enterprise that appealed to them to promise a new improvement to the community. So many of these names are known to the older residents of the District of Columbia, whose children and grandchildren are still here, that I have thought it would be interesting to record some of them in this history. The amounts subscribed were not large, $100 being the largest, and $1.00 the smallest, as I find from the

report of the committee. Most of the donors* were local, although a few were from Virginia and Maryland.

The church was built on the east side of North Capitol Street, between B and C Streets, almost opposite the house that was erected by George Washington, and which was known for years as the "Hillman House." For some time after the church was built, it was used by the society for regular meetings, with lay readers. Rufus Dawes, not a regularly ordained minister, was for several years the leader, and he often read sermons prepared by himself both before the society was organized, and afterward. At a meeting in 1848 it was voted, that he be desired to consider himself at liberty to introduce as many original sermons as convenient.

Some differences arose between members soon after the

*List of the donors: Selina Barclay, A. G. Pendleton, James Crutchett, D. S. G. Cabell, G. W. Hall, Selina Pendleton, Mary E. Dawes, Brashear & Mitchell, George Walloston, Dr. A. Y. P. Garnett, Geo. & Thos. Parker, L. Haslip, John Hitz, W. H. Upperman, J. B. Clark, C. Miller, Gen. Chase, B. T. Jackson & Bro., S. S. Randall, Thos. Cathcart, Anna Fairfax, Mr. Dunnington, P. T. Marceron, Brooke B. Williams, J. W. Chubb & Bro., N. F. Cabell, Erastus Brooks, J. R. Piper, F. Dankworth, Albert Rolls, J. C. Tennant, J. F. Brown, J. Foy, W. C. Greenleaf, Rufus Dawes, Wm. G. Cranch, Robert Arthur, A. G. Hall, Mrs. E. H. Pendleton, Elizabeth Dawes, Lucy C. Dawes, Wilson M. C. Fairfax, James Adams, Margaret Milburn, Jonas Green, J. V. N. Thorp, Roger C. Weightman, John M. Jamison, Mr. Stanford, Wm. T. Griffith, Robert Farnham, Hon. (David Levy) Yulee, Selina D. Pendleton, Lewis Kengla, Wm. W. Corcoran, S. S. Whiting, Elisha Whittlesey, Wm. M. Wood, Thos. DeKalb Harris, A. M. Knight, George M. Fox, Thomas S. Forrest, George J. Abbott, Thos. Bartlett, John Purdy, Mr. Eubank, Jr., J. C. Wilson, J. M. Smith, Ed McCann, J. M. Moore, O. Fairfax, Joseph Welsh, Mr. Staples, Dr. Busey, Mr. Choate, Mr. Butterfield, R. P. Anderson, W. J. Maher, Mr. Wurdeman, C. C. Fowler. Claggett, Newton, May & Co., J. W. Baden, W. G. Parkhurst, Mrs. K. Appleton, Mr. Watson, Maxwell Woodhull, T. J. Skirving, J. H. Townsend, Mr. Greenleaf, Mr. Lambert, W. P. Elliott, A. B. Fairfax, Mr. Lowell, Frank A. Elliot, Willard Hotel, J. W. Maury, John A. Smith, S. E. Bruser, George Mathiot, Wm. H. Birch, P. M. Pearson, Wm. B. Todd, S. T. Pendleton, Lt. R. B. Riel, Capt. Slack.

church was built, and several united to form another organization, known as "The New Church Association of the City of Washington." This association made application to rent the church for the purpose of public worship, Sept. 15, 1855, but the society could not rent the property to the association; and so informed Mr. John Cranch who had asked for it for the association. Soon after that, Dec. 13, 1855, a meeting was held, brought about through the kindly intervention of Mr. Dawes, and by several conferences between the two organizations, at which it was agreed that the society should destroy so much of its record as was contained on pages 25 to 33 inclusive of its minutes, which was done by cutting out and burning the leaves. The members who had withdrawn returned, harmony was restored, and a regular record of the proceedings of the society has been kept from that date to the present time.

Rev. Arthur O. Brickman, of Baltimore, came over and preached on several occasions, having been suggested to the society by Prof. George Bush, of Brooklyn, N. Y.

In 1857, after the Rev. Jabez Fox, from Michigan, had done satisfactory missionary work here, he was employed as the first regular pastor. In July 1858, Mr. Fox preached his farewell sermon, and returned to Michigan as the Chaplain of the Penitentiary at Jackson. Mr. A. Thos. Smith was then appointed reader, and he conducted the services for the next five years.

At the annual meeting in April, 1862, a committee was appointed "to inquire upon what conditions an ordained minister can be obtained, and the probability of the society being able to give him a support." This committee failed to find a satisfactory man, and so Mr. A. Thomas Smith continued as leader, until September, 1863, when Rev. Jabez Fox, who had returned to this city as a clerk in the Treasury Department, was again engaged as pastor. Mr. Fox, and Mr. Abiel Silver, were both ordained by Rev. Thomas Worcester, June 16, 1849. Before that time, Mr. Fox had lectured and preached, and had edited and published New-Church papers; he was well known in the then West,

namely, Michigan, Ohio, Indiana and Illinois. He was the first ordained New-Church pastor in this city, coming first in the spring of 1857, and remaining until July 6, 1858, then returning here, Sept. 6, 1863. Barring a few missionary trips, he remained permanently a well-known resident of Washington from that day until his death, Oct. 3, 1898. He was invested with the office of General Pastor, June 1, 1884, and continued as pastor of this society until Sept. 1886, leaving the Treasury Department and devoting all his time to pastoral work for the last two years of his term. He was then sent out on missionary work by the General Board of Missions. He made one extended visit to Europe, where he preached in many churches and met with hearty welcome.

As the first pastor, and as his term was almost twenty-five years, from early in 1857 to late in 1886, less an absence of five years, it may be interesting to mention him more fully. He was born in Berkley, Mass., Oct. 7, 1817, and died in Washington City, Oct. 3, 1898, at the age of 81 years. He was of Puritan ancestry, and New England was always dear to him. Before he began preaching, he was an editor and publisher of a political paper in Michigan, *The Patriot.* He also published *The Medium,* a New-Church semi-monthly paper, which was moved from Detroit, where he was pastor, in 1850, to Cincinnati, where it was edited for a time by Rev. J. P. Stuart. On Feb. 1, 1863, the name was changed to *The Messenger.* Later it was taken to New York and published as a weekly journal of the General Convention under the name of the *New Jerusalem Messenger.* It has been continued to this day, being now [1920] published in Chicago, and the name changed again to *New-Church Messenger.*

On November 28, 1870, a group of New-Church members became incorporated under the name of the New Church Union of Washington, D. C. The officers of this body for 1870 and 1871 were as follows: John Hitz, President; John W. Hunt, Vice-President; C. E. Prentiss, Secretary; Edward Cranch, Asst. Secretary; F. R. Goodridge,

Librarian; Board of Trustees, R. B. Donaldson, J. J. Halsted, Horace Hatch, John Hitz, John W. Hunt, R. D. Mussey, C. E. Prentiss, H. C. Spencer, Willard Lee Wellman.

This organization was quite active for several years. It opened a book and reading room at 935 Pennsylvania Ave., and published a monthly paper, entitled *Good Tidings,* and *Good Tidings Lesson Paper* for Sunday Schools, which became helpful to Sunday School teachers and pupils, as well as to others interested in New-Church doctrines. At this time, regular services were held in the Church on North Capitol Street at 11 o'clock on Sunday morning, so the Union had a reading meeting at the Book Rooms on Sunday evening, which was well attended. The *Good Tidings* was discontinued in 1879, and the activities of the Union gradually grew less until its work was wholly suspended.

In 1886, Rev. Eugene D. Daniels, of Toronto, Canada, was installed as pastor, but remained little more than one year. After temporary supply for some months, Rev. William B. Hayden was elected pastor for a term of six months. While he was here, on Saturday night, February 9, 1889, the church on North Capitol Street, from a defective flue or overheated furnace, was destroyed by fire. The next morning services were held in the Spencerian Business College Hall, on D Street near 7th. Afterward the meetings were held in Metzerott Hall, 519 12th St., and in the National Law School Hall, 1000 E Street, for some months; then, from Sept. 7, 1890, at the little Episcopal Church on Dupont Circle, known as the "Church of the Holy Cross," but which was called by the new tenants, "The Church of the Holy City." Here the meetings were continued until September 1894, when for a few Sundays they were again held at Spencerian College Hall, until October 7, 1894. They were moved again to the National Law School Hall, then at 818 13th Street, where they continued until the present church building, at 16th and Corcoran Streets, was erected. There the first service was had on Thanksgiving Day, November 28, 1895.

On April 10, 1889, Rev. Frank Sewall was elected pastor. Then in Europe, he returned and began his duties November 1, 1889, and continued until his death, December 7, 1915. Mr. Sewall was a native of Bath, Maine, a member of the famous family of shipbuilders. His brother, Arthur Sewall, was the candidate for Vice-President of the United States on the ticket with Wm. J. Bryan, when he ran, in 1896, against Wm. McKinley. Mr. Sewall was pastor of this society for a little more than 26 years. He came to Washington when there was no fixed place for meetings, and his steady and constructive work for a permanent place for meetings was crowned by the completion of the National Church and Sunday School building, some three years before his death.

When the church on North Capitol Street was burned in 1889, Mr. Hayden suggested that it would be a proper thing for the church at large to co-operate with the Washington Society, and build here at the Capital a national church, larger and better than could be built by the society alone. The idea was enthusiastically endorsed by the society; and when the General Convention met here in May, 1889, the matter was considered. Mr. Hayden introduced the subject, and Mr. Francis A. Dewson, of Boston, the Treasurer of the Convention, presented a resolution for the appointment of a committee of fifteen to take charge of the building of a house of worship in this city. Thus the work was begun.

The committee at first was composed of the following persons: Wm. McGeorge, Jr., George Burnham and E. Burgess Warren, of Philadelphia; Francis A. Dewson and David L. Webster, of Boston; G. Woolworth Colton of Brooklyn; Mordaunt Bodine and H. W. Guernsey of New York; Milo B. Stevens of Cleveland; George S. Merrill of Cincinnati; Joseph Sears and Joseph R. Putnam of Chicago; Henry C. Spencer, John Joy Edson, and Job Barnard, of Washington. The committee began to gather funds from the whole country; a special committee searched for a suitable lot. Finally four lots were purchased on 16th

Street, making a frontage of 88 feet on east side of 16th Street, and 110 feet on south side of Corcoran Street.

Before the buildings were finished many changes were made in the committee, and when the parish house and Sunday School rooms were finally completed, only four of the original fifteen members remained on the Board of Trustees, namely, McGeorge, Guernsey, Edson, and Barnard.

A chapel, or small building to be used for a Sunday-School room, and also for meetings of the congregation, was first contemplated to be built at the rear part of the lot; and in time, when money was in hand, the main auditorium was to follow. When this plan became known, Mrs. Nancy B. Scudder, widow of Judge Henry A. Scudder, formerly of Boston, Mass., but who then resided in this city and was a member of the Washington Society, conceived the idea that if the Sunday-School rooms were built first, it would be a long time before the main auditorium would be erected; and to prevent this she decided to execute her will and leave a considerable portion of her estate to the Washington Society, to be used for building the main body of the church. Her will was executed accordingly on the 19th day of September, 1893, and on December 15, 1893, she died, and her will was admitted to probate and record soon thereafter. She made several bequests to individuals, one to the Homeopathic Hospital, and then made the Washington Society of the New Jerusalem her residuary legatee. The Society received from her estate about $44,000.00, all of which was applied to the cost of the buildings of this church. In addition there were donors from thirty-three states, and from Canada, Scotland, and England, and the District of Columbia, aggregating over $60,000.

The committee then changed its plans, and in order to have the benefit of this legacy, decided to build the main structure first, and leave the Sunday-School rooms and parish house to follow, when they could.

The property is held in trust for the Convention by the original fifteen members of the committee appointed by the

Convention in 1889, and their successors, and the Washington Society is the permanent tenant of the building.

The church has a number of fine memorial windows, all of a historical value for those who may be interested in the New Church.

The large creation window in the west end of the auditorium in the gallery, was contributed by the Ladies' Aid Society in memory of Judge and Mrs. Scudder. It was built by Lamb of New York.

The seven windows in the chancel are in memory of deceased ministers who were well known in this country, namely, Wm. B. Hayden, Richard de Charms, John Randolph Hibbard, Chauncey Giles, Abiel Silver, Jabez Fox, and John Worcester. These chancel windows represent the seven churches of Asia, at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, and express the promise that the spirit made to those of each group, if they overcame and lived faithful to the end.

There are other windows*: one on the south side of the nave, in honor of Prof. Henry C. Spencer, who was president of the society when he departed this life, August 30, 1891; one on the north side, a large window in memory of Maskell M. Carll, who was a former President of the General Convention; and the high window, on the south side, symbolizing the Transfiguration of the Lord, with the figures of Moses and Elias, and of the two apostles, John and James, placed in honor of Dr. Sewall, who was so closely connected with this church building from the beginning.

The Sunday-School and parish house building was completed about 1912.

The architect was Prof. H. Langford Warren, of Harvard University, with an assistant in Washington, Mr. Paul

*Since this paper was prepared, another beautiful window has been placed in the north side of the main church, in memory of Rev. Samuel Swazey Seward, who was a secretary of Convention for many years, and President for twelve years. It represents three scenes from the life of the prophet Isaiah.

J. Pelz, who was one of the architects of the Congressional Library Building.

The General Convention has held five annual sessions in this National Church, namely, in the years 1896, when it was dedicated, and in 1904, 1912, 1915, and 1919, the last known as the Victory Convention.

The present pastor of the society is Rev. Paul Sperry, who succeeded to the pastorate upon the death of Rev. Dr. Frank Sewall, with whom he was assistant pastor for a short time. Mr. Sperry is also secretary of the Convention's Board of Missions. He is a graduate of the New Church Theological School in Cambridge, Mass., and of George Washington University of Washington, D. C.

JOB BARNARD.

CONTEMPORARY COMMENTARY ON THE BOOK OF REVELATION*

By the Rev. William F. Wunsch

IT is a commonplace that with the progress of modern Biblical study the Book of *Revelation* has become more and more intelligible and meaningful. Its meaning for John who wrote it and for the early Christians who read it, has been set forth with increasing forcefulness. The broad outlines of its message are sure, and the chief things it sought to say stimulating and even thrilling. Go back of modern Bible study, and you come on greater variety of interpretation, and upon unuseful and fantastic interpretation. But keep to what the bulk of scholarly inquiry has been accomplishing, and you come on the same interpretation, broadly speaking, of this difficult book of the Word, and on an understanding of it, inspiriting to the early Christians, and not at all without its powerful lessons for to-day. Of course, to-day still, if one insists on making something of every interpretation which is offered, whatever the interpreter's competence or incompetence, one finds plenty of impossible and conflicting interpretations of this symbolic book. But there is a large body of Bible students and of Christian Bible readers, to whom the main meanings and the substantial message of the Apocalypse are the same. As I read in Dr. Charles's Commentary, I turned,

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*Noticing especially "A Critical and Exegetical Commentary on the Revelation of St. John, with Introduction, Notes, and Indices, also the Greek Text and English Translation," by R. H. Charles, D. Litt., D.D. (The International Critical Commentary.) In Two Volumes, cxcii, 373, and 497 pages, 8vo. New York; Charles Scribner's Sons, 1920. Cloth, $8.00 net.

for possible illustration of the progress of modern study on the book, to the "Commentary on the Revelation" by the Rev. Wm. Bruce. Of course the two Commentaries lie in two different fields, Mr. Bruce's being occupied with an interpretation of the spiritual meaning of the Revelation, while Dr. Charles's, of course, deals with the historical sense of the book. But in Mr. Bruce's Introduction he makes a number of remarks upon the interpretations, current in his day, of the sort that lie in Dr. Charles's field. I found nearly every such remark of Mr. Bruce's, if not every such remark, out of date now, certainly untrue of the body of interpretation of which we are now speaking. He refers, for example, to the "commentators having been in error respecting the leading events of the prophecy." But the book does not speak so much of precise events to the modern commentator, as of great developments, which are not to be confined on any interpretation to given events. Nor is the book what the modern commentator classes strictly as a prophecy, but an apocalypse. "The Revelation," Mr. Bruce continues, "has been generally supposed to give a continuous history of the church from its beginning." The student of the history of the interpretations which the book has had, might hesitate at this statement, but certainly it is no longer true of the body of workmanlike interpretation. In the work of such students as Charles, Anderson, Beckwith, Porter, Swete and other writers of commentaries on the Revelation, we have a message brought out in the book, a message intended by John for his day and its conditions, and a message in the strength of which the early Christians went to their persecutions. In the main the methods of interpretation are the same for most commentators, and are those which have gradually most commended themselves; Dr. Charles says of those which he uses, that they are those "which have stood the test of experience, and been found necessary for the interpretation of the Apocalypse." Among these the "continuous historical" interpretation is conspicuous by its absence.

When Dr. Charles names the modes of interpretation

which he does use, employing the "shop-names" by which they go among critical Bible students, he uses characterizations which may seem to the layman to indicate as bewildering an array of interpretations as ever. "The contemporary historical method," "the eschatalogical method," "the chiliastic interpretation," "the literary-critical method," and the others, seem to mean intricacy of inquiry and confusion of result. They do mean the first of these. The Revelation is not a book which gives up its meaning readily, or to one way of taking it. And the investigator of the meaning of the Book of Revelation, if he picks up even such a commentary as the excellent little volume in the New Century Bible, by Anderson, and most decidedly if he takes into his hands Dr. Charles's elaborate two-volume work in the International Critical Commentary, is likely to be frightened off by the elaborateness of the inquiry and the technical apparatus apparently needed for finding out what, in its historical meaning, this great book of the Bible is all about. He will come more quickly and without so much trouble upon some of the results of this painstaking scholarship in the more popular books on Revelation, Dr. Calkins's "Social Message of the Apocalypse," Brown's "Heavenly Visions," or Prof. Porter's "The Messages of the Apocalyptical Writers." Dr. Charles's work is one for the close student, perhaps only for the man who is able in some small measure at least to make his way for himself in the technical questions of interpretation, in Hebrew and Greek, and in the MSS. His Commentary is the result of study extending over twenty-five years. There is an Introduction giving a short account of the Seer and his work, exhibiting the plan of the book, discussing the authorship of the Johannine writings, "depravation of the text," Greek and Hebrew sources and their dates, books of the Old Testament, of the Pseudepigrapha, and of the New Testament used by John, the unity, the date, the circulation and reception of the Apocalypse, the object of the Seer and his methods, some of his doctrines, original authorities for the text—Greek manuscripts and versions, with an attempt

to estimate their relative values; relating the methods of interpretation which he uses in the Commentary, and concluding with a bibliography. The Introduction also contains, as Section xiii, a short Grammar of the Greek of the Revelation. A Grammar of the Greek of this one Book seemed imperative, as the more Dr. Charles studied the Greek of it "the more conscious I became that no scholar could appreciate the essential unity of the style of the greater part of the book, or even translate it, who had not made a special study of the Greek versions of the Old Testament, and combined therewith an adequate knowledge of the Greek used by the Palestinian Jewish writers and of the ordinary Greek of the author's time." "In fact, John the Seer used a unique style, the true character of which no Grammar of the New Testament has as yet recognized. He thought in Hebrew, and he frequently reproduces Hebrew idioms literally in Greek. But his solecistic style cannot be wholly explained from its Hebraistic colouring. . . . He created a Greek that is absolutely his own."

After the Introduction of cxci pages, the Commentary itself begins, and, running through to the end of Volume I, covers chapters 1-14 of the Book, in 373 pages. In the second volume of about 500 pages, the Commentary proper continues, and is followed by special studies of Dr. Charles's, some of these prosecuted with the substantial aid of other scholars. There is a list of the Greek MSS of the Revelation, and then of the MSS and Versions collated for the purposes of this Commentary, and then, filling 150 pages, a critically edited text of the Apocalypse, this in turn followed by a re-translation and arrangement of the text. After some further Notes there come Indexes to the Greek words used in the Apocalypse, to Hebraisms in it, to passages in it based on the Old Testament, the Pseudepigrapha, and the New Testament, and to Dr. Charles's own Introduction, Commentary and Notes. Quite obviously this large contribution to the International Critical Commentary is not for the student without technical equipment for study in this field. The special student will

find Dr. Charles revising his earlier ideas, and also drawing in from some radical positions taken generally on the lack of unity in the book, and then at other times daringly and unwarrantably speculative. But this deterring elaborateness of the work done on the Revelation ought not to obscure to any one, or be allowed to obscure, the general results reached in the interpretation and understanding of the book.

While the close and special student's inquiry is intricate and elaborate (never so much so as in Dr. Charles's books), this does not mean the other outcome apprehended, confusion of result. Readers of The Review will be interested more in this result—the story obtained from the book. The message of the Revelation has outlines which are characteristic of any commentary pursuing such methods of interpretation as Dr. Charles's does. I do not mean to say that the story of the Revelation as we shall recount it is to be found just so in this one Commentary, but it can be told so on the strength of modern commentary in general on the book, a commentary that has reached its height in the two volumes before us.

John in Patmos, suffering exile and, it may be, hard labor, and realizing what his beloved, struggling churches in proconsular Asia are facing, is inspired in a vision of the Risen Christ to assure them, as he is assured, that the Christ is still among them, the Judge of their loyalty, the Ruler of events. He communicates to them first of all (*Revelation* i) this vision of Christ in the midst of His churches. If they are wavering in loyal witness, he bids them look on the Master, "the faithful witness." If they cry out that the Roman persecutions begin to threaten death, he points them to the "first-begotten from the dead." And if they plead that the fullest loyalty and self-sacrifice would effect nothing, what with the comprehensive power of the Roman Empire against them, John confronts them with "the prince of the kings of the earth." The greeting in this letter of twenty-two chapters is from this Risen and present Master, and from His God; it runs, and the mes-

sage of the book runs, to all Christians in seven typical communities, no one of these communities without a heavenly ideal for it to match. John declares, then, in the first chapter of the book, what he has seen; and prepares to say "the things that are," the conditions in the Churches of Asia, short of the ideal as these are; and to show, too, the things to come (1:19).

What the conditions in the typical communities of proconsular Asia are, John goes on (ii, iii) to say, not only with the sympathy which he feels as their overseer, but with the vision with which the Lord Himself sees, Who knows their works, their efforts, their short-comings and their possibilities. Whether the message is to one church or another, as it might have been to others in proconsular Asia not named, as to the church at Collossae or at Troas, the general appeal to these struggling communities is to keep the Christian standard in sight bravely and to measure up to it as stoutly as they can. If there are earthly hardships and penalties in so doing, there are also heavenly rewards. There is to serve the farther destiny of Christianity, struggling and small here, splendid and triumphant in the heavens.

And then, to nerve these little churches further, against whom the Roman Empire begins to take systematic repressive measures, the Seer goes on to describe the visions which have let him see what is before Christianity. With an increasing wealth of imagery these visions had come to him, and in a large picture and not in a prosaic assertion of the fact, he has his fellow-Christians see the world around them, in which they are meeting with such trial, and discouragement, and now persecution of a systematic sort, as the world after all that God made, and that pays its tributes without fail and to eternity to Him (iv). More than that; it is not only the world God created, and which He governs, but the world which Christ redeemed, and its homage runs to Him as its spiritual Master (v). With the whole truth of their actual background brought out in this way, the early Christians are encouraged to feel that es-

sentially and fundamentally the world itself is with them, this world which seems lorded over by the vast Roman Empire. How better could John hearten his companions in the kingdom and patience of Jesus Christ than to turn their whole surrounding world into something not black with menace, but brightened with the promise of creation and the power of redemption?

But the optimism of the Book is not an unseeing one. John, in vision, is ready to sketch just as truly the forces arrayed against the Christians. They appear to him in a far more menacing and subtle apparition than the Christians see them to be. He pursues his story of his vision. The world, which God made and Christ redeemed, is full, nevertheless, of forces and influences which have in them the possibilities of upheaval, trial, world-agony, the triumph of iniquity, and world-destruction. And in fact these inimical forces are seen sweeping along in a crescendo of violence and effect, in increasingly bitter opposition to Christianity, though each time the crisis seems at hand, instead there begins a new wave of opposition and tribulation. John sees it dark as it is, and delivers his message in all the color and the impressive imagery in which it reached his own soul. In a series of seals, and of trumpets, and of vials, he paints in the lavish imagery of the Old Testament and of Jewish Apocalypse the progress of evil power and its terrific effects (vi-xi). But he breaks these chapters with chapters on the security and gains of the Christian community in the midst of all this chaotic history. Even in these, its small days, when it is a Jewish Christian community, Christianity makes its gains (vii. 1-8), and these are all laid up in the heavenly world; and in its larger days, when it has moved out into the world of the Gentiles, it goes on its way (vii. 9-17); there is reaped in joy and in triumphant accomplishment what was striven after in tears. Together the world's irreligion and all evil forces and Christianity's loyal forces go on in conflict, until things turn decisive, and Christianity emerges triumphant even here, not necessarily for good, or completely, but for once,

and plainly. Christianity's ultimate destiny, when the kingdoms of the world become the kingdoms of our Lord and His Christ, is brought into sight (xi).

Just so much of the book would have been a stimulating message to the Christians of John's day, as it must have been an overwhelmingly inspiriting vision to him in the first place. Commentators accordingly find the height of the Book's message in the outburst of exultation over the kingdoms of the world turning the Lord's and His Christ's. Literary arrangement of the text also makes this vision the central vision; "towards this centre the half-solved mysteries of the earlier sections are pointing, from this as a foundation the later visions build up climax upon climax" (Moulton, "The Modern Reader's Bible"). And so much of the book, with its meaning impressed on us by the weight and magnificence of its imagery, would be a stimulating message at any time. We need this great assurance, so powerfully conveyed in the Revelation, that evil, strong as it is, making the encroachments that it does on the true life of the race, has the world against it really, has lost the fight more than once already, and will find itself bested in future encounters.

"The publication of this Commentary," says Dr. Charles, "has been delayed in manifold ways by the war. But these delays have only served to adjourn its publication to the fittest year in which it could see the light—that is, the year that has witnessed the overthrow of the greatest conspiracy of might against right that has occurred in the history of the world, and at the same time the greatest fulfilment of the prophecy of the Apocalypse [we shall remind ourselves that Dr. Charles is discussing the historical message of the book, of which this is doubtless true]. But even though the powers of darkness have been vanquished in the open field, there remains a still more grevious strife to wage, a warfare from which there can be no discharge either for individuals or States. This, in contradistinction to the rest of the New Testament, is emphatically the teaching of our author. John the Seer insists not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their policies by the same Christian norm. He proclaims that there can be no divergence between the moral laws binding on the individual and those incumbent on the

State, or any voluntary society or corporation within the State. None can be exempt from these obligations, and such as exempt themselves, however well-seeming their professions, cannot fail to go over with all their gifts, whether great or mean, to the kingdom of outer darkness. In any case, no matter how many individuals, societies, kingdoms or races rebel against such obligations, the warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of His Christ" (Introd., xv).

But in the visions of Patmos the situation of struggling Christianity was still more plainly and precisely uncovered to John's sight. There was a further prophecy to speak (x), and John was to take it to himself, sweet as it seemed at first, bitter as it turned on an appreciation of what the slow triumph of Christianity was to cost. The men and women of Pergamos, or of Thyatira, and of the other churches, who were seeking to stand by their light in a pagan community, felt that they were in a conflict with the crushing might of the Roman Empire. In vision, John saw further. It heartened him to see what the whole struggle was in which he and his fellows were engaged. It would hearten them to hear. It would give them fresh zeal to know against what powers they were really pitted. As they had an unseen world with them, where their gains would be laid up, and their enemies would be judged, there was also a world of the spirit which was in deadly earnest against them. From over the sea there rose the great brutal power of Rome (xiii); that was true; and in addition, serving the ends of this brutal power, was another (xiii), to be found springing up among them in proconsular Asia, a "false prophet," an autocratic exercise of religious authority, a pagan priesthood, which enforced the worship of the Emperor, and of the Emperor deified, upon the Christians. In the markets, they had to trade with the mark of the beast upon them, buying and selling with coins denoting in their inscriptions the worship of the Emperor. But both these expressions of unmoral might, John told his fellows, were now agents and doing the will of the accumulated mass of evil in humanity, Satan, the Devil, that "old

serpent," John's dragon (x. 9). This then was the struggle which Christians were engaged in. They were being tried, and bruised, and slain, to see if good or evil should have its way. They had taken the cross on them, when they became Christ's followers. It was the cross still that was to save the world.

Not their existence only, but the world's well-being was the stake in the struggle. And let them remember there was some victory gained already. *The* victory had been gained. The Christ, born of His Church, had despite Satan's attack been caught up to God and His throne in the exaltation of the Risen Christ to the right hand of God (x). There was more to say. The Lord had seen Satan fall as lightning from heaven, had He not? And now, John saw the Dragon worsted by the heavenly powers (x). Twice defeated the Dragon was furiously attacking the Church, and the remnant of her seed, knowing here was his remaining battlefield. His wrath John saw behind the intensity of the Roman persecutions, and his "knowledge that his time was short." It is as though a Michael Angelo in words, catching up and amassing in all their color and significance and force the symbols of Scripture, painted the colossal forces at war in this struggle, that seemed wholly one-sided to the Christians, as it seemed a small thing at first to the Roman Empire. How better could John have had his heart borne up in the exile of Patmos, as he meditated, at "the hour of service," on his charges in pro-consular Asia? How better could he inspire his fellow loyalists?

The vision sweeps along to the inevitable judgments upon the accumulating evil of the Christian centuries. Christian witness never dies out altogether. It revives as surely as it seems done away with. John dares to see Rome falling, this great Empire! The interpretation of religion in the interest of the State, false prophet, and second beast, goes with it. And that center of evil opposition, and of corrupting power, demoralizing the world with its luxury and vice, Rome, Christianity's enemy as Babylon was Judah's, she, proud capital city, falls. And as Satan had

found in all these his agents, and they meet catastrophe, so he does. If he seems to be given scope, it is for thorough ultimate judgment in this struggle.

John, accordingly, sees emerging a new order of things. The total possibilities of Christianity are depicted in new heaven, and new earth, and Holy City, New Jerusalem; possibilities which have not been called with any fulness into history, but that were decisively insured to the future at any rate when Christianity conquered the mind of the Empire, de-Christianized as it was in many ways in so doing, and when on the collapse of the Roman Empire, it survived the Empire.

Rapidly told, and in outline, this was the message of the Apocalypse to John's day, as that message is told in modern commentary and other study, and as it can be gathered not from Dr. Charles's volumes only, but in commentary at large. There is still this message in the book. John's new day, unexhausted by any events that can befall this world, is still to come; the book is the assurance of this, far more than the prediction of any partial and passing approaches to the day. The world has yet to become, on the largest scale, the battleground of Christian and anti-Christian life and spirit, let us remember. Here is substance and meaning, inspiriting power, fascinating portrayal, searching revelation of what this struggle is always bound to be. A message as kindling and necessary as this surely warrants the painstaking work on the Book which is represented by Dr. Charles's volumes. We in the New Church may say that in a deeper understanding of the Book it has a message still more pertinent to the day, a searching revelation once again of the current situation and warfare in Christendom, which is the old situation come back in subtler form, the enemies once outside Christendom now inside it, threatening its existence, and the world's well-being. But just for that reason, that there is this recurrence after a subtle fashion of the situation of John's day, it becomes a mighty help to spiritual interpretation of the book in reference to this situation to know well the analagous situation of John's day, and John's

message for it. The Book can bear no different message essentially. What we call its spiritual sense, or its message for the day of another Seer, Swedenborg, who saw the contemporary world in the terms of it, is John's message raised to the level of the subtler situation when Christianity after the course of centuries found within her, threatening her life, the enemies which she had fought down successfully outside her. I could plead earnestly for a study of the Book of Revelation along the lines of modern Biblical study because it would enable us to put its present message powerfully on the top of its historic message, and both as expressions of its perennial message.

WILLIAM F. WUNSCH.

EDITORIAL DEPARTMENT

OUR BOOK OF WORSHIP.

It seems not to be generally known how distinctively New-Church our Book of Worship is. And it is not generally known that it has received the highest praise from those of other churches who are competent to judge. The criticism has been occasionally heard among our own people that it has been borrowed from the Church of England or from the Episcopal Church of America. This is far from being true. It has been a gradual development, for more than a century, of the worshipping experiences of our history as a distinct body.

In separating from the Christian Church of the Lord's First Coming some order of services was immediately needed. It is interesting to read, in Hindmarsh's "History of the Rise and Progress of the New-Jerusalem Church" (p. 56 *et seq.*), of the beginnings of the first Society in London. A "form of Baptism" and "of the Holy Supper" was first arranged, and it is easily seen to be the nucleus of what we still have in our "Book of Worship." Extracts from the "True Christian Religion" are the substance of it. This was in 1787. The full "Order of Worship," which was then arranged and printed, is not given or even described by Hindmarsh (p. 60), but he refers to it as undergoing revision at the Second General English Conference in 1790, as follows:

> This Conference was further engaged in revising and amending the Order of Worship which had been before adopted by the Society in Great East Cheap, and was then used by that in Birmingham, as well as by some others which had recently sprung up in the country. For it is to be observed, that these forms were at first regarded only as provisional helps till the Church should increase in number, and be better qualified by their united judgment to produce a Liturgy more suited to the wants of its members. (P. 110.)

This first "Order of Worship for the New Church," we learn from the "Annals," was composed by Robert Hindmarsh himself. It was translated into French in 1790, which indicates the extension of its use beyond Great Britain. A new eddition of it was published in 1791, entitled, "Forms for Public Worship According to the Principles of the New Church." The next year a letter to Mr. Hindmarsh from Mr. Christian Kramer informs him of the rise of the New Church in the United States, and the existence of a new Society of twenty-two persons at Baltimore. The Baltimore Society immediately printed for their own use the "Fourth Edition" of the English "Order of Worship" with additions, and entitled it, "The Liturgy of the New Church, together with Hymns."

It is not to our purpose to follow the revisions, which continued almost annually in England, but we note one in Philadelphia, compiled by the Hon. Jonathan Condy in 1816, the title of which is as follows: "The Liturgy of the New Jerusalem Church, being chiefly compiled from a Liturgy now in use in Great Britain, and respectfully recommended to the use of the societies of the New Church in the United States." A very much enlarged edition of this, with hymns added, was published in Philadelphia in 1822.

In 1829 the Boston Society appointed a committee, of which Mr. T. B. Hayward was the Chairman, "to consider the subject of music as a part of public worship, and to report whether any, and what, measures it were advisable to take in order to afford greater facilities to this exercise of worship." It resulted in their collecting, printing, and publishing a volume divided into three parts. The first consists of ninety pages containing the Commandments, both from Exodus and Deuteronomy, the Blessings, the Lord's Prayer, one hundred and eleven passages of a devotional character, and a baptismal service. The second part, of fifty-six pages, contains eighty-eight passages from the Word arranged for chanting, and adapted to twenty-nine selected chants. The third part, one hundred and fourteen pages, contains twenty-six Select Choruses, the words or subjects of which, with one exception, are from the Divine Word. The Introduction sets forth from

the Writings of the Church the use of singing in worship, and especially of singing the Divinely inspired words of Scripture (The New-Jerusalem Magazine, Vol. II, pp. 340-346). The book was entitled, "The Book of Public Worship, prepared for the Use of the Boston Society of the New Jerusalem." Only a small edition was printed, and as other societies adopted it, the supply was exhausted in less than three years A Committee was appointed to prepare a new and enlarged edition, and more than a hundred and fifty pages had been stereotyped and sold to meet immediate demands, when the General Convention took the matter up. The one hundred and fifty pages already stereotyped by the Boston Committee were adopted with some alterations, and a separate committee of Ordaining Ministers was requested to prepare a "set of services" (Rites and Sacraments), which were embodied in the volume, with other additional matter. The contents thus became: services, sixty pages; three hundred and forty-four selections adapted to one hundred and fifteen chants, a hundred and ninety-two pages; thirty-six glorifications (afterwards called anthems and chant anthems), a hundred and twenty-two pages. The title page read, "Book of Public Worship for the Use of the New Church signified by the New Jerusalem in the Revelation. Prepared by order of the General Convention." This was published in 1836, and is the lineal ancestor of our present "Book of Worship."

The General Convention from that time has never ceased in its efforts to provide for its societies a continually improving Book of Worship, and one that shall be distinctively New-Church. Thus new editions appeared in 1846, in 1857 (when a few hymns were added), in 1867, and in 1877, when the book was printed in three different ways to meet the requirements of three states of mind: the "Boston Edition," for those who wished to retain the name JEHOVAH; the "New York Edition" for those who wished to change to the name LORD in the place of the name JEHOVAH; and the "Psalter Edition" for those who wished the "New York Edition," but with the still farther change of having the Psalms in full, divided into portions for morning and evening reading each day, instead of

selected lessons from the Psalms, and also additional prayers. This introduced the difficulty of two sets of paging in all three of the editions.

But there resulted something worse than the confused paging, and it was the confusion of services in going from one society to another the country over, and the confused states of mind in the worshippers assembling at Convention meetings. This brought a distressed feeling, a divided feeling, a feeling of a lack of unity—in the externals of worship at least. The matter came up in the meetings of the Council of Ministers year after year, and no further revisions, no further progress, seemed possible until it could be settled. The change was completed at last, after some twenty-five years, by the yielding on the part of those who had clung to the old use of the name JEHOVAH, as found in all the earlier editions of the Convention Book of Worship.

It was not a compromise to unity on the part of those who yielded, so much as it was the consideration of the passage in the "Arcana Cœlestia," in which Swedenborg says,

> In the following pages, by "the Lord" is meant alone the Savior of the world, Jesus Christ; and He is called Lord without other names. He is acknowledged and adored as Lord throughout the whole heaven; because all power is His in the heavens and on earth. And so He commanded in saying, "Ye call Me Lord, and ye say well, for I am" (John xiii, 13). After the resurrection the disciples called Him Lord. Throughout the whole heavens they know no other Father than the Lord, because He and the Father are one. (Nn. 14, 15.)
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> That the Lord from eternity is that Jehovah has been shown by many things from the Word, in the "Doctrine of the New Jerusalem Concerning the Lord." Jehovah is called the Lord from eternity because Jehovah assumed the Human in order that He might save men from hell; and then He commanded His disciples to call Him Lord. Wherefore Jehovah in the New Testament is called the Lord, as may be evident from this: "Thou shalt love Jehovah thy God with all thy heart and with all thy soul" (Deut. vi, 5); and in the New Testament, "Thou shalt love the Lord thy God with all thy heart and all thy soul" (Matt. xxii, 35). Likewise in other passages taken from the Old Testament in the Evangelists. (Divine Love and Wisdom, n. 282.)

This point of contention having been at length settled, the Committee on the Book of Worship, a standing committee of

the Council of Ministers, were heartened to work diligently upon a new revision. The Rev. Frank Sewall was the Chairman of this Committee for many years, and the Rev. Charles W. Harvey the very active Secretary at this time. The latter called for suggestions and contributions from the Church throughout the country. These he gathered and arranged in a large scrap book, and as he attended the monthly meetings of the Committee of Ministers of the Massachusetts Association, the largest meeting of the kind in the country, he called upon his brethren there to help. This collection of material was carefully considered at these meetings month after month for more than a year. Then the Committee of the Council of Ministers held many meetings at Philadelphia, whither Mr. Harvey had moved, and divided the work up among themselves. The Rev. Louis G. Hoeck and the Rev. James Reed undertook to set the whole Psalter to suitable chants. The Revs. Julian K. Smyth and H. Clinton Hay revised the Responsive Services, and added a new one on the Second Coming of the Lord. Dr. Sewall provided the excellent Calendar of daily lessons from the Word and the Writings. The Rites and Sacraments were carefully revised by the Committee on Prayers and Rites. And Mr. Harvey was kept busy superintending and editing all the work.

Finally, about 1910, a tentative edition was printed and distributed for the final suggestions and criticisms of the Church at large. It was distributed in paper covers at first, and afterwards at the time of the Convention meeting in Washington, in 1912, for its use then, in an attractive blue cloth binding with red edges. At that Convention, upon recommendation of the Council of Ministers, the resolution was adopted which appears printed on the back of the title page of the book which we are now using, as follows:

Resolved, That the General Convention receives with much satisfaction the revised edition of the Book of Worship; and with such final revision as the Council of Ministers may find it necessary to make through its Committees, hereby requests its publication by the Board of Publication, and also recommends its use by the Societies connected with the Convention.

Surely no pains were spared, through all these years of earnest endeavor, to make our Book of Worship as excellent as possible; and no one failed to receive his opportunity to criticise it, and to contribute to it, and help to make it the fullest possible expression of the life of the Church in public worship. The doctrines of the Church were studied faithfully to see that everything in it was in agreement with them. One great principle which they teach was kept constantly in mind, namely: That the Church of the Lord in His Second Coming must worship Him in His glorified Divine Humanity; and that without self-humiliation there can be no worship. One passage will suffice:

> Let is be known that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in one's acknowledgment that in himself there is nothing living, and nothing good, but that all within him is dead, yea, as a lifeless body; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth, but with the heart, the more he is in humiliation; and so the more he is in adoration, that is, in true worship; and the more he is in love and charity, and the more in happiness. (Heavenly Arcana, n. 1153).

With such passages as this in mind the order of worship was arranged to begin with penitence and prayers, and proceed through praise to instruction, first from the Word, then from the Church through its ministers. If our people, and especially our ministers, will study out this principle from the Writings of the Church, and will carefully consider our Book of Worship in the light of it, their appreciation of the book as the fruit of more than a century of effort to worship aright, and their enjoyment of it, will increase; and we all will be better qualified to continue the growth in the future, and transmit it to our successors.

H. Clinton Hay.

INCREASE OF POPULATION AND ITS CONSEQUENCES.

Except the fact that there are human beings on the earth, increase of population is the one dominating feature of history. The history of the stellar universe, geological and biological history, would be insignificant but for the appearance of man on the stage. Even the history of mankind would have a very different face if men were merely scattered over the earth without aggregation or organization. It is the increase of population that makes history progressively more significant, and the problems of human life ever more complicated and difficult.

Increase of population is of incalculable importance not only from the point of view of the social and industrial life of men, but also from the point of view of spiritual perfection. We are familiar with Swedenborg's constant teaching that heaven is perfected by the steady flow into it of the good from the human race on earth; the "societies" are enlarged, the variety within each society is made greater, and the organization of heaven as a whole is enriched. One consequence, therefore, and an eternal and ever growing consequence, of the increase of population is the progressive enrichment of heaven. This alone justifies every effort to promote the increase; and at the same time to raise the level of the common life of men; this we may designate the spiritual value and importance of the increase of population.

The other great feature of the importance of the increase of population is its effect upon the social and industrial life of mankind. All human institutions are deeply and largely affected, and in a great measure determined, by the increase of population. Social life is immensely varied and enriched by it, and the organized enlargement of industrial life is dependent upon the growth of densely populated districts.

It is a fact of crucial and immense importance that increase of population gives rise to larger and larger *social groups* of ever greater variety and of more and more complicated relations. First of all, as primitive and fundamental, we have the family group, and by natural increase the patriarchal; then the

clan, the tribe, the nation, and groups of nations. Ultimately, we may have an all-inclusive league of nations. Within these successive groups, the individual comes into a corresponding variety and complexity of relations. The father, we may suppose, primitively was concerned directly and properly with the immediate welfare of the family, which depended solely upon his sagacity, skill, and industry; much as in our own pioneer days when our forefathers went into the wilderness, cleared the ground and cultivated crops, with little or no outside help. In primitive times, fishing, hunting, gathering fruits and berries and nuts, tending flocks and herds, tilling the soil, sewing and weaving, and the making of implements, were the chief or only modes of subsistence; there was little traffic, little exchange of products. As the number of families increased, the relations of individuals and groups became more complicated; families and groups of families separated, and became more or less independent units of a larger community. New interests outside the family circle became active; occasions for co-operation arose; combined action for common purposes in tasks beyond the capacity of the individual or the family, especially the common defense, was called for. Meanwhile, personal relations were more and more widely extended; mutual advantage was obtained and steadily promoted by the exchange of products. The individual stepped out from the family circle into the larger life of the patriarchal group, and afterwards that of the clan or tribe. All this brought wider and more complicated intellectual, moral, and spiritual conditions with consequent growth. In other words, the individual became subject to various and complicated educative forces, and his education was extended with the enlargement of the group, and with successive combinations of groups until the organized state was reached. Recorded history does not go back of the time when states were already organized, but there have been ample opportunities for investigators to observe the earlier stages of social development in the contemporary life of savage, barbarous and half-civilized races. With the aid of these observations, we are able to trace the progress of mankind from small scattered groups to the immense aggregations of popula-

tion in large cities. As a constant accompaniment of this progress, the growing complexity of the individual's environment, with the multiplication of demands and opportunities without limit, gave full scope for his energies. His physical, social, mental, moral and spiritual needs were awakened immensely; and the effort to satisfy these needs brought into exercise and development capacities and powers more and more complicated and more and more far-reaching. In this way, the mind of the individual develops from the provincial to the cosmopolitan status, from the interests and requirements of the domestic circle to those of the community of the world. Great cities like Alexandria and Rome in antiquity, London and New York of today, are educational and commercial centers which extend their tentacles to all parts of the earth. Such conditions promote mutual understanding, sympathy, co-operation, larger and larger common purposes. The individual thus becomes ever more intimately and more widely social; the texture of his feeling and his thought, his ideas and his motives, as well as his conduct, are progressively socialized. The ever-widening community of men creates, and realizes more and more completely, the ties that bind all mankind.

Obviously, then, all these consequences of the increase of population furnish steadily advancing conditions and opportunities for comprehending, receiving, and expressing the Lord's love for men, unlimited possibilities for fulfilling the Two Great Commandments, for cultivating the true and ever-extending field of religion. We have both doctrinal and rational assurance that this is the real and proper end of human existence, wherein all the capacities of body, mind, and spirit have full and fuller development and exercise. It is one of the distinctive and essential doctrines of the New Church that the Lord is the universal love of men. He is not merely the one only *Man who loves* all men with infinite wisdom and with infinite helpfulness, but He *is* this love in His inmost being, essence, and nature. He creates the universe as the complete means of expressing His love for men, for each and every man. He loves every single man with all the means the universe affords; He loves all men through each and each through all;

and it is this fact that binds all humanity into one Grand Man, it is this fact that constitutes the fatherhood of God and the brotherhood of man.

In the light of these considerations, we see that increase of population is the direct and supreme expression of the Lord's will and purpose. "Be fruitful, and multiply, and replenish the earth," is a universal command and blessing, not merely an injunction to Noah and his posterity. Swedenborg, interpreting this passage, points out that spiritual as well as natural blessings are meant, the goods and truths of spiritual life as well as abundance of the things of this world, the endless development of the affections of neighborly love and ever-expanding truth about the full expression of these affections. In other words, it is the infinite fulness of the Divine Love that produces, through man's free will and choice, the conditions and consequences of the increase of population. The very infinitude of the Divine Love is adequately and supremely represented in propagation with its endless reproduction and multiplication of offspring, to the filling of all space and all time. The infinitude of the Lord's love for the human race is fitly expressed in unlimited propagation. Increase of population, therefore, is a law of good human life, a law in which the nature and purpose of love, Divine and human, are boundlessly fulfilled, and apart from which the complete purpose of love fails. Unselfish love in men directed by a religious intelligence is constantly and endlessly propagative spiritually and naturally. It follows, therefore, from the nature of true love, that increase of population is a God-given function and requirement of mankind, and is at the same time the exhaustless means of conveying to the race ever-increasing blessings from the Divine Life.

But like all blessings under human conditions, like the blessings of life itself, increase of population is subject to all the limitations and abuses of perverted human nature. The measureless possibilities and ever-growing opportunities which it offers for enriching, beautifying, enlarging, and perfecting the life of men, individually and collectively, are likewise possibilities and opportunities for abuse; this is also true of the

institutions that grow up normally and properly under the conditions of increasing population. From this point of view, let us glance at some of the more important of these institutions, such as private property, government, education, industry, marriage, and the Church; and see the fact of use and abuse illustrated.

One of the inveterate propensities of human nature is ownership. The demand that the feeling of being oneself be an ultimately real fact was and is the origin of all evil, and the prime cause of all human woes. And yet this very feeling of being oneself and of acting of oneself is the direct gift of the Divine Life, and is the one channel and means of conveying to man all the blessings of that Life. But the gift is made for the sake of use, and the use is secured by acknowledgment of the Giver, and by the free and rational acceptance and choice of His purpose. In accordance with this nature of the gift of life, *ownership for use* is the principle that must guide us through all the ramifications of individual and social possession.

Private ownership had its beginnings in the claim that what a man makes or acquires by his own labor belongs to him in his own right to do with as he pleases. This claim has had in the course of history extremely varied and extensive application and exercise. It justified the exclusive enjoyment and disposal of the rewards of hunting and fishing, the personal possession and use of implements made by one's own hand, or even obtained by violence. Such habits and principles, established and maintained by common consent, were extended to the ownership of domesticated animals; to flocks and herds; to booty, whether persons or things, captured in war; and to crops and fruits obtained by cultivating the soil. Land, water, and air were free, except so far as the present occupation of a piece of land excluded for the time being other occupants. This natural right to the possession and use of land immediately occupied secured its exclusive, even if temporary, ownership by person or clan or tribe. With the increase of population and the appropriation of land by cultivation and for other purposes, the two classes of land-owners and land-users grew up and became more and more socially important.

As the organization of society proceeded on the basis of this distinction, the amount paid to the owner for the use of the land, what is known as rent, became the dominating economic factor in the march of civilization. In the palmy days of the Roman Empire, the entire peoples of the Mediterranean basin were renters, and paid tribute to the Roman government for the use of the land they lived upon. These rents were farmed out by the government to tax gatherers and to landlords. The Feudal System was a modification of this principle of rent, and private ownership of the land followed the overthrow of that system. Obviously, private ownership of the land was, in sparsely settled communities at least, a beneficent institution, inasmuch as it supplied a direct and strong incentive to the exercise of skill, industry, and intelligence. But as population increased and concentrated in large cities, opportunities for exploitation both of land and of men multiplied and became a growing menace to social and economic welfare. In the early centuries of the Christian era, the world was taxed to maintain the population of Rome, and most of the land of Italy paid full rent to absentee landlords. In this country, private ownership of land has been an immense stimulus to the free development of character and economic well-being. But gradually, as the best land was taken, and great centers of population sprang up as if by magic; land-values became means of speculation and exploitation, means of economic oppression. The population of the United States increased in round numbers from 23,000,000 in 1850 to 105,000,000 in 1920. During the same period, the population per square mile increased from 7.9 to 35.5. The value of farm land per acre increased from $11.14 (1850) to $39.60 (1910). In 1850, land was practically free for those who preferred, rather than buy or rent in well settled districts, to go beyond the frontiers. By 1910, the number of farms in the whole of the United States had increased to 6,341,502, while the number of *renters* of farm land had increased to 2,354,676; so that the number of rented farms was .37 of the total number of farms. The number of mortgaged farms in 1910 was 1,312,034. In other words, approximately 2,600,000 farm owners were exacting

a tribute, in rent or interest, of 3,600,000 farm workers for the use of the land. In large cities, the case is still worse. The number of all homes in the United States, in 1910, was 20,255,-555, while the number of rented homes was 10,697,895; and four-fifths of all the homes in New York, Newark, Fall River, Cambridge, and Boston were rented. So that the increase of population operating through the institution of private property in land has as one of its consequences, and an astonishing and alarming consequence, that more than half of the people of the United States—supposed to be the land of the free—pay tribute to their fellow citizens for the right to live upon the land and use it. This means that under existing conditions, private property in land has become increasingly an instrument of oppression on an enormous scale. It divides the population into the two classes of the privileged and the dependent; it widens the gulf between the rich and the poor, and makes the struggle for existence a struggle with constantly grinding and hopeless poverty. The condition is intolerable, and unless remedied will inevitably lead to revolution.

The conditions of modern life are exceedingly complicated, and an exclusive treatment of any one phase is apt to be misleading. Any conclusions, therefore, drawn from the operation of rent must be checked by other considerations, which may be no less vital. The differences of individual capacity, the virtues of skill, industry, and intelligence, are to be taken into account; freedom to pass from the class of renters to the class of owners is also a prime consideration. But there is one consequence of the increase of population of constant and growing importance as a determining economic factor in the accumulation and use of private property in land. It is the increase of land values with the growth and concentration of population. As stated above, the population per square mile increased for the period of 1850 to 1920 from 7.9 to 35.5, and for the same period, the value of farm land per acre increased from $11.14 to $39.60; an increase which is almost strictly parallel. This, however, is not a full and fair statement of the case, for it does not take into account the rapid and astounding increase of land values in cities. Now, the fact of economic

and social importance here is that a part of this increase of value is due specifically to the increase of population. Here again, we must be cautious in making estimates and drawing conclusions, for a considerable part of land values is due to improvements of the soil, the erection of buildings, and industrial equipment. But land increases in value with the growth of population quite apart from these factors, and this increase, which may be termed site value, is definite and ascertainable. For example, farm land within a given territory is worth $100.00 an acre without buildings and improvements. Within this territory there is a large city of 500,000 population. The farm land within a radius of 20 miles is worth $500.00; while the vacant land within the city limits is worth $50,000.00 an acre. In other words, the advantages of location within the 20 mile limit give to the farm land an increase of value amounting to $400.00 per acre, and the mere site value within city limits is $49,900.00 In short, these increases of value are due solely to the increase of population; the values are created by the community, not by the individuals who own and use the land.

If, now, we go back to the original claim which served to justify private ownership, the claim that what a person makes or acquires by his own labor belongs to him by natural and inalienable right, it is obvious that the principle does not apply to the site value of land, even granting that it applies to the land itself; it does, however, apply to all farm improvements. As it is, the land owners enjoy the privilege, allowed by the community, of appropriating for their private benefit property which the community itself creates. This is an extravagant and anti-social privilege, a flagrant abuse of the principle of private property; a privilege and an abuse which leads to the oppression and degradation of the larger part of the population. The remedy is to deny the privilege and cut off the abuse. This would be accomplished, if the community, or the government which is the representative and agent of the community, took for its own purposes that which it creates, the site value of the land; and left the land owner free to enjoy all the benefits of what he himself produces, his buildings, farming equipment,

and improvement of the soil. The right of private property would be restored to its original basis of economic and social justice; the great mass of the people would no longer be taxed for the benefit of the privileged classes. Then, poverty, degradation, and dependence would not be the necessary consequence of the increase of population as it now is when operating through the perverted institution of private property in land. Then, the Lord's love for all men would operate freely through the government for the benefit of all, as well as through the devoted Christian lives of individuals.

This brings us to another consequence of the increase of population. We have just seen that the welfare of the community is secured by the fact that it creates its own means of subsistence, in the form of the site value of land; and that it may appropriate for its own purposes with economic and social justice this value in the form of taxes upon this basis. The purposes of the community are administered by the government; and the form and functions of government vary with the increase of population. In primitive times, the patriarchal government, even when extended to the clan and tribe, was comparatively simple. Later, kingdoms, such as Egypt, Assyria, Persia, were established; they extended their sway over wide areas of territory and over diverse races, and embraced within their domains the populations of great cities. Later still, the empire of Alexander the Great and the vastly organized Roman Empire included all the peoples of the Mediterranean basin. These kingdoms and empires broke down under the strain of internal dissensions and external aggressions. The prolonged conflict between the governors and the governed increased with the growth, concentration, and organization of population. The rights of property with the greed of gain and exploitation clashed with the rights of men and human freedom. In modern times, great democratic movements have been established, in which public opinion and the popular will are expressed in the forms and in the administration of government. Here, again, the increase of population, and especially its concentration in large cities, leads to endless complications, beginning with the formation of groups with group interests.

First of all, we have the rural and the urban population with a diversity of interests growing out of the relation of buyer and seller. Then, we have the immense development of rival manufacturing and commercial groups, together with the great public franchise groups, such as the railroad, telegraph, and telephone systems. All these groups strive for advantage through the functions of the government and the control of legislation; and this common purpose and effort to have the government administered as a factor in the pursuit of wealth unites them into one thoroughly organized political force to secure plutocratic control of all the agencies of the community. The result is a general alignment of the combined plutocratic forces on the one hand, and the great mass of unorganized citizens on the other; plutocracy is arrayed against democracy, and this is the characteristic and the supreme political struggle of our day. The complexities and difficulties of democratic government under these conditions are well nigh insuperable; and these complexities and difficulties are rapidly passing from the national to the international stage. With the probable enormous future increase of populations in all quarters of the globe, the struggle for existence and for gain will become more intense and more destructive, unless the principles of mutual love and fair dealing intervene to protect the unorganized masses from exploitation, and direct the administration of government to promoting the welfare of all men, as individuals, nations, and races. If administered in this spirit and in accordance with these principles, a league of friendly nations wherein all are members and in which the territorial and political integrity of each is respected and maintained by all, would go far towards accomplishing the peace, prosperity, and happiness of the world. Then the increase of population would lead to government that would enrich rather than destroy the lives of men.

Private property and government are primitive and natural institutions of community life; they grow out of the effort to secure the means of subsistence and to establish social order. Primitively, the effort to acquire the means of subsistence, especially food, shelter, and raiment, led to very simple forms

of industry; and later, the desire to enjoy these in safety and comfort greatly extended the ways of employment. By degrees, pleasures and refinements, ornament and artistic expression were sought. With the increase of population, these interests and activities multiplied immensely. Individual differences of taste and capacity, local advantages, leadership and organization, made the exchange of products a separate and important industry; manufacture, trade, and commerce became not only means of subsistence, but means of acquiring increasing wealth and distinction. In modern times, especially, industry has been organized on a world-wide scale. The rapid and enormous increase of wealth, sudden and incalculable improvements in the means of transportation and communication, the concentration of population in manufacturing and commercial centers, have furnished the conditions for the peculiarly modern development of immense business corporations, employing in the aggregate millions of men and billions of dollars. The prime and basal factor of all this development is the increase of population; with this goes the constantly increasing demand for products and the exchange of products; from this comes concentration of business in favorable localities; and with this goes the accumulation of wealth and the organization of industry. So far the results are beneficent. But the abuse of wealth and organization is more and more favored and more advantageous as population increases and as the needs and wants of men are multiplied. Wealth, organization, and especially the control of means and material, tend to concentrate in the hands of comparatively few individuals and in a few great basal manufacturing and commercial agencies. For convenience of exchange, money in the form coin came into use; with the extension of trade, bank notes and stocks and bonds, as representatives and standards of value, gradually took the place of coin, and business became largely a matter of bookkeeping. Products are now bought and sold on the basis of future delivery, when as yet they do not exist. In this way, the so-called stock exchange and the money market become themselves separate institutions, and money becomes an article of exchange, in addition to being a medium. As in the case

of wealth, money passes into the control of a few individuals who direct the operations of the great banks, and through these the entire banking system. The concentration of money power goes hand in hand with the increase and concentration of population, and with this the concentration of wealth, business organization in manufacturing and trade, and the growth of plutocracy. These developments are inevitable, and the question is how can they be made serviceable to the community of the world. The general answer lies in the distinction between public and private, between public functions and public property, and private rights and privileges. Marriage, education, and the Church are the institutions to which we must look for protection against abuses, and as means of directing the affairs of men to wholesome ways and to the welfare of all. With the full development and due influence of these institutions, the increase of population will have no consequences that are not in accordance with the purpose of the Divine Love.

LEWIS F. HITE.

DOCTRINAL AND BIBLICAL STUDIES

THE TWELVE GATES AND THE ONE PEARL.

"The Twelve Gates were twelve pearls; every several gate was of one pearl." (Rev. XXI, 21.)

The gates are the gates of the Holy City. We may think of this city as a system of new Christian teachings, or of people who accept and follow these teachings here and hereafter; or we may think of it as the invisible church or body of good people in all faiths and lands who in their hearts are true to the Two Great Commandments of love to God and the neighbor man, and who in the future life will be prepared to accept the teaching of the Lord Jesus as the One God of heaven and earth. We read of this universality in the fact of the city's twelve gates opening to the four quarters, and as expressed in the Savior's words "Many shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God."

Yet again, remembering that the true church on earth is the kingdom of heaven on earth, we may think of the Holy City as it has commonly been regarded in the churches, namely, as heaven itself.

In the broadest view, which we will consider now, that the Holy City is the home of all good-hearted people, Christian or non-Christian, we will think of the one thing they do or are in common. Whatever gate they enter, it is a gate made of a single pearl!

What we are told in our faith is that the pearl is the knowledge of the Lord as the God of heaven and earth, and that this truth has the effect of bringing all other truths into unity and harmony.

But the knowledge of the Lord which opens the door to

heaven is not a mere knowledge in the memory or even in the understanding, but in the heart and life. *It is a knowledge which grows out of life experiences.* But let us see this in the light of the Scripture, that is to say, in the meaning of the gate or door, and the meaning of the pearl, and the one pearl.

Speaking of the sheepfold, that is, of heaven, our Lord says, "I am the door, by me if anyone enter in, he shall be saved."

This, then, is plain: The Lord Jesus is the door or gate, while He may be called by many names in different lands and in different faiths.

He also gives us a clue to the meaning of the one pearl in a parable: "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." One pearl, not several. He is satisfied with that one. He sells all else in order to possess that.

We are such merchantmen, when in real earnest we seek for the truth that will explain the deep meaning in our lives; when we seek to know why we are here, who made us, why He made us, what our Maker desires us to do, and how we can be made ready to follow His law of truth or right. When at the very heart of us, as our ruling desire, there is a thirst to know the living God, and His way of life, then we are seekers after goodly pearls.

But the one pearl of great price is not discovered until after long search. Sometimes the seeker will find a truth or partial truth which meets an immediate want, which satisfies him at a certain stage of his journey, enabling him to meet certain trials, but does not supply the soul's deepest needs, or permanently satisfy. But as the man of the parable lays aside his last discovered pearl when one of greater value appears, until he finds the one of greatest value, so does the real truth seeker not cease from his quest until his deepest longing is met, and he can rest in the one truth which includes all others, and satisfies the heart, so that he is willing to sell all that he has, in order to hold it as a permanent possession. To sell all that he has is, of course, to renounce selfishness as his rule of life. This surrender is the price of the one pearl.

In Christian experience, this truth, when it comes fully to the surface, is the truth that the Lord Jesus is the God of heaven and earth—that God is love, that God is infinite Man, that God is One, that God is near to every one of us. And this truth is at the heart of all good people in all faiths, however obscurely seen. It is in the heart of every one who loves his neighbor as himself at the call of a Divine power, or who seeks, in Scriptural language, "to do justly, and to love mercy, and to walk humbly with his God."

The pearl, therefore, is the symbol of the truth respecting the Savior *verified in experience;* not merely taught from without, but also learned from within; not accepted merely by the understanding. It comes only to the spiritual merchantman who seeks earnestly, and to him only after long seeking—only after he has reached a state where this one truth has become to him the most precious thing in life, or, in Gospel language, when he is willing to sell all that he has to possess it; or, in the Savior's own direct putting of it, "whosoever forsaketh not all that he hath cannot become my disciple"—in affirmative form, "whosoever forsaketh all that he hath is my disciple."

The Truth of truths, that which tells of the love of the Savior God our Father for each and all of his children, His nearness to all, His providence over all, seeking to lead all eventually into His eternal kingdom—this truth, made real through one's own seeking, or one's own experience in overcoming self and hence loving the Lord and the neighbor, is the pearl of great price. And when it is learned thus by experience, one is fitted to pass through the gate of pearl into the city of God. Everyone must, in some degree, make the pearl of great price his own possession through this experience, before he can look on that gate of a single pearl.

It may be at least suggestive to be reminded of how pearls are formed. A grain of sand, or some other hard substance, is lodged within the shell of the mollusc, causing irritation. But nature provides that there shall be a secretion from the mollusc, which, layer after layer, hardens around the offending substance, removing irritation and producing at last, the

precious pearl. It is the result of the organism's reaction upon pain!

Let us not be offended, in our pride, at the humble comparison. For after all the human being in his native state compared with what the Lord desires and designs that he shall be, is not much better than a mollusc. The measure of a true man is the measure of an angel. There is no limit to the Lord's love or to His desire to bestow upon His children unlimited capacities for development in love, wisdom, and useful, joyful service. Only one thing can shut off the inflow of life—the original sin—the selfish ambition to be as God—to be one's own.

The kingdom of God is within this experimental knowledge of the Lord, and is formed within the spirit which is willing to meet the irritations and hard conditions of daily life in the right way. The one universal promise which is found in the 2nd and 3rd chapters of the book of Revelation—the promise to the seven churches—that is, all churches and all mankind, is, that the Lord Jesus will give every possible gift and blessing "to him that overcometh." What we have to overcome is simply our own will, whenever it is opposed to the Lord's will, and His Commandments. We all, doubtless, have to begin with the Commandments implanted in the memory from without, but as we are faithful in this, new affections for truth and right will be born within, and at last this most precious truth of the love and loving presence—the pearl of great price. Each of the seven churches had its peculiar excellences and its peculiar weaknesses, and so with all individuals. Whatever our faults, whether small or great, whether of action or motive, there our own duty of overcoming lies. With the majority, perhaps, the greatest temptation comes in the little irritations of daily life—its tendencies to forget the law of justice and of love, the Golden Rule. Possibly we have dwelt hitherto too exclusively on the negative side of the Divine law, and overlooked the need of kindness, forgiveness, and charity, and constant effort to help, forgetting the potential angel in every one, and the need of encouraging its growth.

We see then, the symbolism of the pearl, compared with those

precious stones formed by the laws of chemistry and crystallization. The one may represent Divine truths taught from without, implanted in the memory or intellect; the other the truth, especially the truth of truths, learned through life's experiences.

What a great space intervenes between theory and practice in mechanics, in art, in music, in everything! Only by slow and faithful obedience to the rules of playing can one become the musician, and then can forget the rules and render and enjoy and help others to enjoy, the music. Only he can be said to know music who has long practised its rules. So in everything.

The same is true spiritually. We cannot be said to *know,* in the deeper sense of know, any spiritual truth that has not been proven by obedience, or by overcoming of an opposing false principle, and hence our Lord declared that "he that doeth the Father's will shall know of the doctrine." And the psalmist confirms it: "A good understanding have all they who do His commandments."

Doubtless the apostle felt the truth of this when he spoke of "the foolishness of preaching." By this he meant all preaching that does not spring from experience. Perhaps this has much to do with the present weakness of the churches. A modern writer says: "The world cares little for anything a man has to utter, that has not previously been distilled in the alembic of his life." We cannot go so far as to say that a truth has no effect on others unless proven true in the life of the speaker; it will have an effect if *the hearer is ready for it.* But this we can say, that a truth that has been made one's own by experience will be far more likely to be of help to others. If you have found any great spiritual teaching true—I will not say "pass it on to others," for you *will* pass it on as you see there is need. You cannot help it.

There are pearls of little value, and pearls of great value. There are truths of earth, truths of science, which have been turned into practical channels, and brought the nations and races of the world much closer together. And now we need the corresponding spiritual principles which have been proven

true by those who really possessed them, which shall have the effect of bringing all nearer together spiritually. We need a real New Church composed of those who have proven true the teachings of the one God, the Lord the Savior Jesus Christ, whose individual members shall proclaim it by their lives of service, and whose teachings shall be so filled with its spirit that they will go forth into the world and proclaim this gospel, which shall at last bring all the nations into one fold, under the one Good Shepherd.

In His last prayer, Jesus said that it is eternal life to know God and Jesus Christ. When by obedience to the laws of life which Jesus gave we have come to *know* that God is also Man; that He is love; that He is near; then we have found the Pearl of Great Price; then we stand at the gate of the single pearl, and are fitted to experience the final blessing of the Divine Word:

"Blessed are they that do His commandments, *that they may have right* to the tree of life, and may enter in through the gates into the city."

JOHN GODDARD.

THE SCOPE OF THE NEW-CHURCH DOCTRINES.

To a man whose interest in and study of the New Church and its heavenly doctrines dates back to 1864 there have been many views on this important subject presented by collateral writers. Doubtless all have been sincere and well meant efforts to enlighten and interest the readers, but it is not proposed to consider how they varied and conflicted, and what the practical result has been so far. This is known to all at all interested in the matter, and we know also that all human institutions must pass through formative processes before they can arrive at their true stature and maturity.

The tendency to limit the range, scope, and operation of the New Revelation now given to mankind must be expected, because it is as much a part of our heredity to imagine a certain superiority and distinction in being of the select few that can

appreciate high and holy things, as it is to pose as broad-minded, liberal thinkers desirous of elevating our fellows from the dominion of priestcraft, superstition, class rule, capitalism, etc. In fact, with us as with all mankind the hereditary will must become quiescent and the Divine Will, which is love, adopted in its place. This as we well know is the lifetime's work we are put here to accomplish, and all the collateral books, essays, tracts, and sermons, that anyone can write, can only at best collect, arrange, and call attention to, the truths written in and from the light of heaven that teach "spiritual truths in a rational manner." (Last Judgment, n. 20.)

Just as we naturally prefer our own will to that of the Lord, so for a long time we are very much inclined to prefer our own intellectual conclusions to the plainest instructions given us in the Writings on which the Church is based, a disposition which can only be accounted for by the fact that every man's spiritual vision is limited by and in accordance with his state; and all of us, ministers as well as laymen, must go through the state called the first or natural rational, represented by Ishmael in the Word, before arriving at the spiritual rational called Isaac; so it is that argument, or so-called reasoning, must be brought to bear before truth can be accepted as such.

For in this earlier stage truth is not seen as the form of good; and because mathematical problems can be solved or proved in this way, and a man with a sane, that is, a normal rational, can see clearly when shown, that the squares of the two sides of a right angle triangle equal the square of the hypothenuse, it is thought, in this stage, that spiritual truths must conform to the same process.

To remedy this, and educate men to visualize spiritual problems on the higher planes, we are distinctly and repeatedly told that we *must* learn the doctrines of degrees of life and of correspondence before it will be possible to us. This has perhaps been so largely neglected in the earlier years of the Church because of the supposed necessity of combatting the doctrines of faith alone, of imputation, and of immediate mercy; whereas all of these fall to the ground and perish when

once men understand the influx of the Lord's life through discrete degrees, and the correspondence thus brought about by the Divine Mercy, with every man who prefers heavenly happiness to the suffocating lusts of hell.

For want of these absolutely necessary knowledges much of our collateral literature and many of our sermons do not reach the interior understanding of the ordinary man, any more than a problem in the higher mathematics would; and thus the scope of the doctrines cannot be appreciated or known in its fullness.

On the other hand, it has been taught and preached by some that one cannot get comfort and consolation from our books, to meet the trials and troubles of everyday social and domestic life; and thus they are driven back to find what emotional comfort they can in the Moody and Sankey hymn book, which carries them along in a sphere of excitement, leaving the rational mind untouched and uninstructed; while the actual truth is that when man acknowledges, not only in his head or intellect, but in his heart, his dependence on the Lord in His Divine Humanity, the healing waters of His Word come down to cleanse and purify all things in him even to the lowest element of his natural mind, where the particular influx he receives from the Lord through heaven and the angels, terminates, as it meets and regulates the general influx from the spiritual world into his body in common with the rest of the animal forms of life, "for man is born an animal but becomes a man."

But how the doctrine of life flows down to build up man's natural life into correspondence with his spiritual life is the story of man's redemption from the hell to which his heredity attracts and draws him. And this story can be addressed to the sensual and corporeal man in the hard voice of command, such as we read the hells are governed by; or it can be set forth as a recital of the Divine oversight and care that watches over every man from the cradle to the grave, and guards him from his own evil inclinations throughout eternity.

So much therefore depends upon the way of approach to man's rational faculty, that first or natural rational, which,

with his freedom of will, makes his humanity, which is also described as in itself fond of argument, cruel, morose, desiring to conquer others, and to boast of the victory.

As all have to pass through this stage, society life would be almost impossible but for the fact that the love of the world and the praise of men covers it over with good manners and a polite address, under that odd invention "noblesse oblige," in itself a claim of superiority

So far, in the early history of the New Church as an organization, the chief attention was paid to combatting the old errors and falsities of the first Christian Church on the subjects known to us as faith alone, etc., spoken of above; and doubtless much good work in this direction has been done by those stalwart men, Hartley, Clowes, Noble, Bayley, Giles, and many others now passed on into the world of realities. That work was good and necessary, and has largely accomplished its object; but the result has not been as might have been expected. Those falsities are heard no more in very many churches where they were once preached so vigorously, but the new spiritual truths of the internal sense have not been adopted in their place, except in very few instances; but instead of this, simply for want of a knowledge of influx, degrees, and correspondence, they have fallen back on moral platitudes, and have lowered rather than heightened their ideas of the Lord's Divine Human, and many represent Him as simply a very good man whose example we should follow. Nor can they possibly raise their minds to a higher spiritual plane, because, as we are instructed, no man can know the difference between the natural and spiritual worlds, nor even that between men and animals, without a knowledge of discrete degrees, of influx, and of correspondence.

The importance of these fundamentals is therefore very plain; and when we read ("Divine Love and Wisdom," n. 88) that influx takes place through correspondences and cannot possibly do so through continuity, we can see how great is the necessity for actual study of these facts. And then when we understand that correspondence of our natural mind with the inner, spiritual mind means fitness for reception of spiritual

life into the new will and understanding the Lord implants in us through affection for good and for truth known as remains, the broad simplicity and the wide scope of the newly revealed doctrines appear before us like the rising of the sun at dawn and every event in our history appears as either provided or permitted in order both to preserve our mental freedom and maintain us in that equilibrium that makes progress towards heaven possible.

Remembering also that "no one can ever be conjoined with the Lord, except by means of knowledges, for by this man becomes man" ("Arcana Coelestia," n. 1616), and that "the truth of the rational is procured by means of knowledges," thus through an external way (*ibid.*, n. 2524[2]), can we not see that the knowledge of the construction of the human mind in its progressive stages, first to natural maturity which every man can verify for himself from his own experience, and later to spiritual maturity or regeneration, is the normal, proper, and common sense method of proceeding to open up both the subject of degrees and of correspondence? For he can see by his rational faculty which works downward as well as upward, how his body, by processes of which he personally knows nothing, selects its own food from the substances he puts into his mouth and makes its own blood, rejecting waste matters, and so renews its strength and vitality; and how in his business, or form of use to society, he has to select what is useful and reject the useless or spurious, in order to deal honestly with his fellow-men. So also must his spiritual mind distinguish between real and apparent truth or falsities, and between real good, apparent good, and evil, in order to build up a permanent life for heaven. Then will he be able to understand the scope of the New Church teaching that "Man cannot be conjoined to the Lord except he be spiritual, he cannot be spiritual unless he is rational, and he cannot be rational unless his body be in a sound state; for these things are like a house of which the body is the foundation." Truly regeneration is the work of a lifetime, continuing indeed after we leave this world, but the only limit to the now open vistas of spiritual truth from the internal sense of the

Word, is the capacity of the man who reads, and the end he has in view in his reading. The capacity and purpose are both themselves the limit and bound of his reception, so fixed and so stated for his own protection; for the Divine Providence is the Divine Love in action; and it is still true that not a sparrow falleth to the ground, not a hair is left unnumbered, and that on the internal memory the passing thought that falls into oblivion and the affection that stirs us but for a moment, are all registered, and can be revived if needful when our book of life is opened and our permanent state arrived at.

True it is, also, that responsibility attaches now more closely to the minister who teaches these new truths than when only the letter of the Word was given to man. Even in translating, no one single man should assume to undertake it alone, but a council of 12 of the best scholars among the ministry should assume that task. I have known many misunderstandings to arise from want of a little more care, and many mistakes arise from this source. For instance, to say "it is the place into which man first comes after death," speaking of the world of spirits in the Rotch edition, is not so precise as to say "it is the first place into which man comes," and, as a consequence of this want of care, I have been asked by readers of mature years when man really first is in the world of spirits; for man is, of course, in the world of spirits during his whole life in this world, the spirit living in its own world and the body in this world of space and time.

There is also an increasing tendency to obscure the Divine nature of the Revelation now put into our hands by speaking of it as Swedenborg's philosophy, and sometimes comparing it with Aristotle or Plato. This is done to make it more attractive to the natural man, but it is really trying to make continuity where there can only be communication by correspondence. On the other hand, the idea that Swedenborg was a holy man, and a discrete degree above others, as some have held, is equally fallacious. He was, as he said, a servant of the Lord and an instrument; but the instrument is not the essential, but discrete from it as the cause is from its effect.

Far from elevating himself individually, apart from his office

and service, he says in his Diary (n. 2043), "it was granted me to reply that that was what I wanted, *viz.*, to be nothing, nay, utterly nothing, for then I should first begin to be something"; the something evidently being a form of use sustained and living from influx from the Divine; and this, as we read in other passages, not by continuity, but by contiguity ("Divine Love and Wisdom," n. 56). And in "Divine Providence," n. 57, we read, "What is living in a man or angel is from the proceeding Divine conjoined with him by contiguity, which appears to him as his own."

It is when, if ever, we arrive at this state of quiescence of our own self-derived intelligence, or state of self-abnegation, that we become aware of the scope of the new revelation of higher spiritual truth than has before been accessible, for influx is always according to reception, and fullness of self-conceit necessarily prevents this.

Consequently, as said above, we must be careful not to make our own powers of vision the limit and boundary of what is possible to be found in that storehouse of wisdom which for the first time enables us to understand the doctrine of influx through discrete degrees; of the correspondence of the natural mind with the spiritual which alone can fit man to live in heaven; of the Maximus Homo, the Grand Image and Likeness of its Creator and perpetual Sustainer; whence is derived the all inclusive Doctrine of the Human Form that must be expounded and become known in the world before true order can be established, and the New Church, Christian in deed and in truth, be made a reality, and the world saved from self-destruction.

No, there is practically no limit to the scope, capacity, and power of achievement now opened to mankind, but space to tell the story even of what has been already done for laying a foundation on the corporeal and most external planes of human life, is for this occasion lacking.

T. Mower Martin.

CURRENT LITERATURE

"THE SUPREME DOCTRINE."*

In this pamphlet of 84 pages Mr. Odhner has given us a searching criticism of the last chapter in the "Palace of Wisdom" by the Reverend Eldred E. Iungerich. While admitting that "many of the solutions offered in that volume are most acceptable, and at times the treatment of them rises to almost tender heights of religious perception and beauty," Mr. Odhner rejects its teaching in regard to the Glorification of the Human of our Lord Jesus Christ.

The controversy is waged around the passage in "Arcana Cœlestia," n. 1461, which says that "the Human Essence was only an *additamentum* to His Divine which was from eternity." Mr. Iungerich says of this, that God "cannot add to Himself, or subtract from Himself, anything that is Infinite, Divine and Uncreate. The only conceivable source from which He can derive and retain an additament and an accessory, is from what is or has been created from Him and is no longer Infinite, Divine or Uncreate, namely, from the finite" (*Pal.*, p. 98). He explains the extension of the Sun of Heaven to a sevenfold brilliance after the Lord's Resurrection thus: "The spiritual sun had been an operation of the Lord through two proximate and finite radiant belts and the primal aura. The extension of its brilliance logically involves an extension of His operations through groups of derivative and subsequent finites down to the most ultimate. A selected strand running the gamut of all of these must be about the Lord like a finite garment extending down to His feet." He thinks that the

**The Supreme Doctrine.* By Hugo Lj. Odhner. Bryn Athyn, Pennsylvania: Academy Book Room. 1920. 84 pp., 12 mo. Paper, 50 cents.

material particles which had formed the Lord's body while He was on earth were rejected *en masse* at the Resurrection, but that they still remain in the materials of earth and air and waters of the sea as a material sphere constituting the lowest member of the aforesaid "strand."

Mr. Odhner objects to this view and points out that the Lord's healing sphere, when He was upon earth, was organic and human, even if it could be communicated by touching "the hem of His garment." Without the central human form with its innermost Divine life, from which the sphere proceeded, the touch would have had no efficacy. He thinks that "no selected strand of substance is the permanent medium of the Lord's operation or proceeding truth, for the whole universe is at His disposal. . . . The Lord becomes present as Man wherever the truth is acknowledged. The 'garment extending to the foot' (Apoc., i. 13) is the proceeding Divine truth" (p. 76). Thus Mr. Odhner appears to think that, this publishing of the truth being accomplished, the Lord no longer requires those ultimates on which Mr. Iungerich lays so much stress.

We need not subscribe to all that is affirmed by the latter, but something may be said in favor of the doctrine that the ultimates which the Lord assumed in the Incarnation did not have to be abandoned utterly. In "Apocalypse Explained," n. 1086, we read that "The Lord when He operates, does not operate from first principles by mediates into ultimates, but from first principles by ultimates, and so into mediates. Whence it is that in the Word He is called the First and the Last. And hence it is that the Lord assumed the Humanity, which in the world was Divine Truth or the Word; and that He glorified it even to the ultimates, which are the flesh and bones; in order that He might operate from first principles by ultimates from Himself, and not, as before, from man."

By this newly acquired power, the Lord reigns over evil and shows us His infinite adaptability to new situations. The Lord has adjoined to Himself both creative and redemptive spheres which are finite.

We prefer the conception that, after the Resurrection, the

Lord still retained a body of glorified substance, glorified down to the flesh and bones, the very atoms transformed into a marvelous Divine Substance such as no spirit or angel ever had. Nothing that was material was retained. All merely material forms vanished from the Divine Substantial Body; but in their place came new substances—a Body which could pass through closed doors, His eyes "as a flame of fire," His face "as the sun shineth in his strength."

As Mr. Iungerich points out, the expulsion of the maternal was the retorsion of a twisted spiral gyre, for the "maternal" was a state and not matter. Yet he himself is not entirely consistent, and imagines that a disengagement of gross material particles *en masse* was the end of the process; whereas, if he had kept to his first thought, this would have been seen to be unnecessary.

Mr. Odhner speaks of a possible resolution of the material into "the infinite" (p. 78). This may mean a partial withdrawal of the streams of creative influx, but it does not seem to us that this would necessarily involve the complete destruction of the finite matter constituting the body which the Lord had while in the world. The case seems to be similar to that of the limbus which everyone retains to eternity as a nexus between the spiritual and the natural, so that, while the natural is said to have been put off at death, there nevertheless remains the potency of a direct contact between the discarnate spirit and the world which that spirit has left behind. The states of life which the Lord passed through while He was upon earth form just such a connecting link. Let us suppose that the body of flesh which was placed in the tomb disappeared by the withdrawal of the Divine influx into its least particles, so that the body may be said to have been "dissipated" by an internal process. This would not mean that the Divine life which had been concentrated out of the infinite upon those material particles was annihilated. Uncreated Life was withdrawn into the Infinite, together with all of the experiences *in both worlds* (truly an infinite experience; cf. John, xxi. 25), which constituted the Incarnation and the subjugation of the Hells. That infinite experience can never be destroyed, and it remains

an *"additamentum"* to the means which the Lord possessed before the Incarnation for touching and affecting human beings. If necessary, it may be perfectly possible for the Lord from His Divine Infinitude to flow down through these still retained forms of the inner Divine Substantial and to restore that body of "flesh and bones" which no spirit has; and this fact would be a powerful deterrent against any future recrudescence of the Hells. Perhaps in the last extremity of finite endurance, when the world of mankind is ready to perish, when "except those days shall be shortened there shall no flesh be saved," the Lord may again stand upon Mount Zion in one last great miracle of salvation. For He is still very largely "rejected of men," and the Hells still have power. It is generally recognized that the next World War will be far more terrible and cruel than the one from which we have just emerged. Can any but the Divine Man save the world from the impending horror? But whether thus ultimated or not, the sphere of experience derived from the contact of the Divine with the human in the personality of Jesus, whereby the human was glorified and became a Divine Humanity, can no more be destroyed than can that human limiting sphere of experience which remains to eternity as the final dwelling place of the spirit, the foundation of that house of character which is to be our eternal home. That the Lord still retains the ability to ultimate His Human is indicated by His partaking of the broiled fish and the honey comb after the Resurrection—a fact for which neither Mr. Odhner nor Mr. Iungerich has any explanation.

If the "Palace of Wisdom" over-emphasizes the Omega, "The Supreme Doctrine" may be said to restore the balance by stressing the Alpha principle. As to ultimates, material substance consists of atoms, and atoms are formed by motion in still anterior substances. Thus substances may be nothing but *forms* superinduced by motion; but always there is in the background, involved through one discrete degree after another, the primal substance, the Divine Word, the Life within life. "Without Him was not anything made which hath been made" (John i. 3).

FRANK W. VERY.

"THE QUIMBY MANUSCRIPTS."

"The Quimby Manuscripts" is a very important addition to the literature on mental healing and Christian Science. It has been known for many years that Dr. P. P. Quimby, the practicer of mental healing, from whom was derived New Thought and Christian Science healing, left a number of manuscripts in which his method of healing was described. His son, George A. Quimby, kept these manuscripts during his life, but refused to have them published. His heirs have now arranged for their publication under the editorial care of the Rev. Dr. Horatio Dresser. They prove to be quite voluminous. The present volume is a careful selection from those presenting Quimby's teachings on Christ or Science, The Senses, Religious Questions, God and Man, Disease and Healing, Science, Life and Death. There are, also, a biographical sketch and history of the manuscripts, letters from patients (including some from Mrs. Eddy), and other interesting matter, including a final chapter on the Quimby-Eddy Controversy.

The present reviewer had an opportunity of examining the original manuscripts of Quimby while they were in Boston. They are of special interest for two reasons: one, that Dr.

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*_The Quimby Manuscripts_, showing the Discovery of Spiritual Healing and the Origin of Christian Science. Edited by Horatio W. Dresser. New York: Thomas Y. Crowell Co. 1921. 8vo., 474 pp., of which those between 440 and 471 are photo-facsimile reproductions of certain manuscripts. Cloth, $3.00.

This review is based upon a copy of the first edition, issued in the late summer or early autumn of 1921, the twelfth chapter of which (pp. 146-164) consists mainly of letters from Mrs. Eddy to Dr. Quimby from May 29, 1862, to July 29, 1865, while facsimile reproductions of her letters to him under dates of May 29, 1862, and April 24, 1864, are given in the concluding pages. On the publication of the book representatives of the Christian Science organization threatened the publishers with legal proceedings if the incriminating letters were not withdrawn; in consequence of which threat a new chapter twelve was prepared for the second edition (issued in Dec. 1921), and the facsimile letters were omitted. The page numbers of the two editions are wholly different.

Quimby was the fountain head from whom sprang the method of healing which took two separate forms in New Thought and in Christian Science; the other, that both these modes of healing are united with certain special religious ideas, so that the healing practice is also combined with a religious cult, differing in the two bodies. It has been a matter of discussion whether both the healing and the religious ideas were derived from Quimby. Those who have been promoters of the New Thought, have freely acknowledged their indebtedness to Quimby. Mrs. Eddy, the "originator" of Christian Science, has strenuously denied receiving her principles of healing and her religious ideas from Quimby. She claims that they were given to her by Divine revelation. Mrs. Eddy's claims have been frequently discussed by writers and reviewers. The evidence hitherto presented has been adverse to her claims. "The Quimby Manuscripts," however, present a large mass of new evidence bearing on the source of Mrs. Eddy's practice and teaching on healing. Because of the importance of the subject, our review will concern itself principally with the Origin of Christian Science as shown by this evidence.

Mrs. Eddy claims that "Christian Science" was revealed to her. If it can be proved that she derived her principles and method of practice from Quimby, her claim to have received them by Divine Revelation will fall to the ground, and she will be left in a very unenviable position as a woman of honor and veracity. Moreover, the refutation will tend to leave Christian Science itself in an unenviable position as a religion,—its founder a plagiarist and impostor.

Mrs. Eddy claims that her book "Science and Health" is "A final revelation of the absolute Principle of Scientific Mind-healing" (Science and Health, p. 1). She gives the date of its first discovery as 1866. She says: "God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing" (p. 1). She acknowledges that she was treated by Dr. Quimby in 1862, who, she says, was a "magnetic practitioner . . . whose treatment seemed at first to relieve her, but signally failed in healing her case" (Misc. Writings, p. 378). She asked Quimby

"how manipulation could benefit the sick." He answered squarely, in substance, "Because it conveys electricity to them." This, according to her assertion, was the sum of what he taught her in his medical profession (*ibid.*, p. 378). She says further:

> I never heard him [Quimby] say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the Divine Principle of all healing (*ibid.*, p. 379).
>
> After Quimby's death, I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science (*ibid.*, p. 379).
>
> The only manuscript that we ever held of him, longer than to correct it, was one of perhaps a dozen pages, most of which we had composed. He manipulated the sick; hence his ostensible method of healing was physical instead of mental. . . . We never knew of his stating orally or in writing that he treated his patients *mentally*; never heard him give any directions to that effect; and have it from one of his patients, who now aserts that he was the founder of mental healing, that he never revealed to anyone his method. We refer to these facts simply to refute the calumnies and false claims of our enemies, that we are preferring dishonest claims to the discovery and founding at this period of Metaphysical Healing or Christian Science. (Science and Health, pp. 3-4, tenth edition, 1884.)
>
> Not one of our printed works was ever copied or abstracted from the published or from the unpublished writings of anyone (*ibid.*, p. 5).

In a series of letters from Mrs. Eddy (then Mrs. Patterson) to Dr. Quimby, published as Chapter XII of "The Quimby Manuscripts," first edition, Mrs. Eddy further testifies to her connection with Dr. Quimby. Dr. Patterson (her husband at that time) writes, October 14, 1861, of his desire to bring his wife to Portland. April 24, 1865, he writes from Lynn, Mass., "My wife arrived safely Sat. eve., and is greatly improved in health" (pp. 146-7). Under date of May 29, 1862, Mrs. Patterson (Mrs. Eddy) writes to Quimby, "I have been sick 6 years with spinal inflammation, and its train of suffering—gastric and billious. . . . Do come and save me." Again under date August, 1862, she expresses the desire to go to Quimby for treatment. Under date of January 12, 1863, she says:

> Your angel visit here removed all my stomach pain, the particulars of which were very remarkable and sometime I will narrate them to you. I am to all who once knew me a living wonder, and a living

monument of your power; five or six of my friends are going to visit you. . . .

My explanation of your curative principle surprises people: especially those whose minds are *all* matter are convinced by the external appearance of *errors* in their exit; as for instance the sores that have visited me, and yet I never lost my faith, or cursed *wisdom,* but have lived to receive all with usury again. (Pp. 148-9.)

On January 31, 1863, she writes:

I have been not as well for several days—have a pain and soreness in the stomach. My food increases it. When I returned I ate just as the family did, and the three meals of rich food added to the fatigue of my journey revived the old error that such things hurt me. You know that I am less than one year from the 39 of supposed disease, and the habit is so strong upon me that I need your *occasional* aid. . . .

A word about my *own* self. I am suffering somewhat from old habits, pain in the back and stomach, a cold just now, and billious.—Won't you include this in your catalogue when you send the subtle fluid of mind, or *spirit,* to conquer matter. (Pp. 149-150.)

Here the pain, soreness, fatigue are called "the *old error* that such things hurt me." She appeals to Quimby for *absent treatment,* asking him to *"send the subtle fluid of mind, or spirit, to conquer matter."* How does this agree with her statement that *Quimby used physical not mental methods of healing?* That she was deeply impressed by Quimby's power in absent treatment appears from another letter dated "Saco, Sept. 14, 1863.

I would like to have you in your *Omnipresence* visit me at 8 o'clock this eve if convenient. But consult your own time, only come once a day until I am better. I have had little appetite, and not rested well nights for two weeks. Now my food distresses me, pain between the shoulders, and *faintness* at my stomach. (P. 150.)

March 31, 1864, she wrote from Warren, Me., to Dr. Quimby, describing her symptoms, and said, "Dear Doctor, what could I do without you?" In answer to this Dr. Quimby evidently gave her absent treatment, for on April 5 she wrote from Warren again:

My Dear Doctor: I received your gift of the "comforter" last Thursday, and to my amazement Miss Jarvis grew at once gay even,

and has not been very sad a moment since. Your *power* put *me* to *sleep* and I have not felt nervous since, and the relief in other respects was entire, so I am well now for me.—I feel just as if you had called away Mrs. Crosby's thoughts from me. Is it so? (P. 152.)

On April 10, 1864, she wrote:

Dear Dr. Quimby: Somehow I am "impressed" to write you, as the spiritualists call it. . . . Last Wednesday at 12 M. I saw you in this parlor where I am now writing. You wore a hat and dress coat. I said to your Doctorship, How do you do? whereupon you answered not again, but left, which I called dodging the question. Well, I sighed "am sorry I spoke" but really he need not have gone so suddenly. I was not intending to ask him to have staid to my lecture! But I did see you and was not thinking of you at that time. . . . My letters to you are for your private eye and ear, no ones else. Amen. (Pp. 153-4.)

The lecture just referred to was one she was preparing to show that Quimby was not a spiritualist, and to expound his method of healing. On April 24, 1864, she wrote a long letter to Quimby from Warren, Me. She speaks of the friend with whom she is staying, saying:

You know her body of belief "is full of wounds and bruises" which in getting her out of I stumble, i. e., I feel the old temptations strengthen in my body when I come into daily contact with hers. I see and think I believe more than ever the *truth,* but the flesh is weak. . . .The cup which my Father—Wisdom hath prepared for me shall I not drink it? To our material sense 'tis even at times gall. . . . Who then is wise but you? . . . What is the theory worth when it is only human? . . . Dr., I have a strange feeling of late that I ought to be *perfect* after the command of Science, in order to know and do the right. . . .

Posted at the public marts of this city is this notice: "Mrs. M. M. Patterson will lecture at the Town Hall one week from next Wednesday on P. P. Quimby's spiritual Science healing disease—as opposed to Deism or Rochester-Rapping Spiritualism." (Pp. 154, 155.)

Under date of Warren, May, 1864, she writes:

I have often repeated the first instance of my salvation to wondering hearers, and if when we are converted we should strengthen our brethren how ought I not to preach. . . .

I have learned more in 2 months than I am capable of practicing, to say the least, but I can *preach* forever. . . .

A clear and lucid demonstration of the truth you practice has been given in my case. As clear as I ever saw in clairvoyance. For instance,

when I came here I was not troubled essentially with my old diseases; but when I got heated by nervous excitement I would have inflamed ears, eyes or nose. Even the injury of my jaw was powerless to hurt me but has gone on to heal. . . .

But as I took Miss Jarvis heat I found in it her fears, and those made me frightened but my heat contained the first of my ideas, that was, the old spinal complaint.

Then she describes her symptoms, pain, spitting blood, cough, etc., and afterwards continues:

After you got my letter I grew nervous, never slept any Thursday night, but yesterday morning (Friday) I dropped to sleep; between the hours of 7, and 8 o'clock, I woke suddenly, as if you called my name; opened my eyes and saw you! . . . I felt as if I must get up, rose and dressed me, went out of doors, felt the spinal idea vanishing —and with it the stiffness and soreness also; . . . I am up and about today, i.e., by the help of the Lord (Quimby).

I thank Wisdom that you were not a hopeless invalid ever: hence your power to resist the Devil. . . . I did feel once Why hast thou forsaken me? i. e., your wisdom; am well right now. Please come occasionally and if you make my nights *sleepy* and bowels act again I can go on without fear. Ever with gratitude, M. M. P. (Pp. 156-7.)

She writes from Lynn, Mass., July 8th, 1864, concerning her husband's illness: "O how I wish you were within reach of us, and how easily you could save him." (P. 158.) July 25, 1865, she writes of her son's illness in Minnesota. She says:

The first thing I thought of doing was to go to you like the Mother of old. . . . O Doctor, 'tis only in you I have any hope, and can't you save him? He shall be brought to you if he can possibly bear the journey. (P. 158.)

Here we have the letters of Mrs. Patterson and her husband covering the years 1861 to 1865, the year Dr. Quimby died. During all this period Mrs. Patterson received treatment from Quimby, sometimes in person, sometimes by absent treatment. In no case does it appear that there was any manipulation or any material treatment. Mrs. Patterson distinctly speaks of the absent treatment as "an angel visit," and as "sending the subtle fluid of mind, or *spirit,* to conquer matter." On several occasions she actually saw him as an apparition. His *power* cured and put her to sleep. She lectured on Quimby's method

of cure, ascribed Omnipresence and Wisdom to him, and calls his healing power "the gift of the 'comforter.'" How do these things compare with her later assertions that her method of healing was "a final revelation" to her, her own "discovery," made in 1866 after the death of Quimby? She acknowledges being treated by him in 1862; but she conceals the fact that her devotion to his method extended to his death in 1865. She denies that his method was "mental," yet in her letters she says he "sent the subtle fluid of mind, or *spirit*, to conquer matter." She says, "I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science." Yet for the four years, 1862-5, she had been receiving treatment which she openly acknowledged to be the exercise of "mind or *spirit* over matter." She says, "I never heard him say that matter was not as real as mind, or that matter was not as potential or remedial, or allude to God as the Divine Principle of all healing." Yet she frequently in her letters uses the term "Wisdom" as the power or source of healing, and this term is used by Quimby all through his writings as the equivalent of the term "God." To this Wisdom Quimby continually ascribes the power to heal. In "The Quimby Manuscripts" we find him saying:

> The light of Wisdom dissipates the matter, or disease, the patient once more finds himself freed of opinions, and happiness is restored (p. 334).
>
> I have said all diseases were opinions condensed into an idea of matter that can be seen by the eye of Wisdom (p. 333).
>
> The real man is God, or the First Cause, . . . but the real man is not seen, but is truth or Wisdom (p. 336).
>
> The Science of Health which Jesus taught was practiced by His faith or wisdom, and His instrument was man. . . . He applied His Science or Christ to put man in tune. . . . Jesus put intelligence in the Christ or Science (p. 340).
>
> What is it that does not change? It is that Principle that never moves, the foundation of all things. . . . This something is Wisdom (p. 257).

Quimby always spoke of Jesus as a man who was like all other men. He separated Christ from the Person of Jesus and called the Christ "Wisdom," which might be expressed by many

different persons. This Christ or Wisdom or Principle heals.

Is Quimby speaking to Mrs. Patterson as a patient when he uses the name "Mrs. P." in the following discourse?

> I will now commence anew to preach Christ to you to cure you of your errors or disease, and bring you into this living Truth that will set you free from the evils of man's opinions that binds burdens upon you in the form of a disease.—So I will now sit down by you again and listen to your groans, for I feel the pain of the bands that bind you across the chest. Now this that feels is not P. P. Quimby, but the Christ in Mrs. P. struggling to roll the stone from the sepulchre of her tomb, to rise from the dead or error, into the living God or Wisdom. . . . So when I, this truth, shall convince the error of its wrong, it cannot stand the fire of Truth, so it will submit to Wisdom, then truth will resume its sway and health and happiness will be the result. Your disease is the result of your belief and to change your belief is to convince you of an error that binds you and the pains and the depleted state of your mind are the natural results of your punishment. (Pp. 304-5.)

Quimby in the period in which Mrs. Eddy was associated with him used mental methods only. She knew this well. Her characterization of him as a magnetic practitioner whose "method of healing was physical instead of mental" is a gross misrepresentation of the real truth.

We can compare Quimby's statements with those in "Science and Health," and show that they are essentially the same. It can easily be seen that Mrs. Eddy derived her principles of healing from Quimby, who says: "I give no medicine and make no applications" (p. 211).

ON DISEASE.

Quimby.	Mrs. Eddy.
Disease is an error the only remedy for which is the truth (The Quimby Manuscripts, p. 351).	Disease is a delusion (Science and Health, p. 294).
Disease is a belief; health is in Wisdom (p. 354).	It is a false belief (p. 392).
A belief is what I call a disease, for that embraces the cause (p. 278).	Sickness is a delusion (p. 392).
Disease is the effect of a wrong	Disease—the opposite of Truth—called error, sin, sickness, disease, death—is the false testimony of false material sense; this false sense evolves, in *belief*, a subjective state of mortal mind,

direction given to the mind (p. 320).

Is disease a belief? I answer it is. . . . All disease is in the mind or belief. . . . To cure the disease is to correct the error (p. 186).

which this same mind calls matter, thereby shutting out the true sense of Spirit (p. 2).

THE PRINCIPLE OF HEALING.

QUIMBY.

I destroy the disease by showing the error, and showing how the error effects the patients (p. 280).

Disease is what follows an opinion; wisdom will destroy the opinion and make the cure (p. 287).

Their opinions are what I try to destroy and if I succeed their opinions have no power to create disease. . . . I assert that disease is the offspring of opinion. . . . Disease is the offspring of error and as long as the people worship men's opinions, just so long will they be sick (p. 288).

MRS. EDDY.

The cure is effected by making the disease appear to be—what it really is—an illusion (Science and Health, p. 294).

Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if this error was met and destroyed by Truth (p. 61).

Man is never sick; for Mind is not sick; and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause (p. 392).

The sick, through belief, have induced their own stiff joints and cramped muscles (p. 401).

Palsy is a belief that matter attacks mortals and paralyzes the body, making certain portions of it motionless. Destroy the belief, show mortal mind that muscles have no power to be lost, for Mind is supreme, and you will cure the palsy (p. 374).

Here the two laws of cure are the same. Quimby says: the origin of the disease is an erroneous opinion or belief; destroy this opinion or belief and the cure is effected. Mrs. Eddy says: the origin of disease is a false belief; the cure is effected by destroying this error by Truth. Undoubtedly Mrs. Eddy got her idea from Quimby.

Dr. Warren F. Evans, a New-Churchman, who was also one

of Dr. Quimby's patients, and afterward was one of the pioneers of New Thought healing, expressed the same idea. He says:

> Disease . . . is an abnormal mental condition, an inharmony of the psychical element and force—*a wrong belief,* a falsity.
>
> Disease being in its root a wrong belief, change that belief, and we cure the disease. (Mental Medicine, pp. 209-210.)

In regard to the source of his theory Dr. Evans says:

> The late Dr. Quimby of Portland, one of the most successful healers of this or any age, *embraced this view of the nature of disease,* and by a long succession of most remarkable cures, *effected by psychopathic remedies,* at the same time proved the truth of the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts that occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of the Gospel history. *But all this was only an exhibition of the force of suggestion, or the action of the law of faith, over a patient in the impressible condition.* (*Ibid.,* p. 210.)

Dr. Quimby makes known the source of his ideas of healing. He tells of his experiments in mesmerism with a subject on the lecture platform; how he afterwards experimented without the subject; how he later read as many books as he could get on his favorite subject; then after long years of study and thought from his own experience, he came to the conclusions embodied in his manuscripts. He makes no claim to have received them by Divine Revelation. If the basic ideas and in many instances the very forms of expression are the same in Quimby's and Mrs. Eddy's writings, it is evident that no Divine Revelation was needed to make them known, for they were known to Quimby and he taught them to Mrs. Eddy (then Mrs. Patterson) before the date 1866 when she says the principle of healing was revealed to her.

Dr. Evans and Mr. and Mrs. Julius A. Dresser, founders of the Metaphysical Club in Boston, made no claim to the original discovery of the principle of mental-healing. They and their successors in the New Thought freely acknowledge Dr. Quimby as the source of their ideas (even of that theory of disease which regards it as a *wrong belief,* which is the same theory as that held by Mrs. Eddy and Christian Science).

After establishing the fact that Mrs. Eddy derived her ideas of healing from Dr. Quimby, there remains the further question, where she got her more distinctively theological ideas, and the still further question whether these ideas are true and in harmony with the Scriptures. It can easily be proved that her teachings about the nature of Jesus, and the distinction between Jesus and Christ, were derived from Quimby; also her ideas about man and his nature. She carries her idealism further than Quimby does; but there is a close similarity between them. But our limitation of space at this time precludes a full discussion of these points. The difference between the New Thought and Christian Science is that the former openly acknowledges Quimby as the pioneer in the field of mental healing, while Christian Science, following Mrs. Eddy, denies the real source of the ideas, and puts forward in its place a false claim to Divine Revelation. "The Quimby Manuscripts" easily refute Mrs. Eddy's claim, and place her in the position of a plagiarist of the worst type; for she claims her stolen goods as a gift of God by Divine Revelation.

JOHN WHITEHEAD.

"IMMORTALITY AND THEISM"*

The little book before us — "Immortality and Theism" by William Wallace Fenn, Bussey Professor of Theology, and Dean of the Harvard Divinity School — was the Ingersoll Lecture of 1921. The Ingersoll Lectureship Fund was established in 1893 for an annual lecture at Harvard University on "The Immortality of Man." About two-fifths of Mr. Fenn's lecture is devoted to a minimizing of the evidence of Psychical Research on the question of the existence of discarnate spirits who formerly were living in the flesh; the next fifth is transitional to the author's position as regards theism; and the concluding two-fifths is devoted to a consideration of certain reasons for the belief in immortality from that standpoint. As one would expect from the author, who is a Unitarian, the treatment is rationalistic throughout. It is an interesting ex-

**Immortality and Theism.* By WILLIAM WALLACE FENN. (The Ingersoll Lecture, 1921.) Cambridge: Harvard University Press. 1921. 41 pp., 12mo. Cloth, $1.00 net.

ample, however, of the sort of reasoning that carries weight with one type of rationalistic mind that for whatever reason chooses to close its eyes to what to many rationalists seems much more tangible evidence of the matter in hand. From the theistic position, Emerson is the Guiding Spirit of Mr. Fenn on the one hand, and John Fiske on the other.

To anyone well versed in the evidence for the survival of bodily death presented by the best Psychical Research authors, Mr. Fenn's knowledge of this evidence must seem very inadequate, else he could not make so light of it. We do not wonder that one saturated with the atmosphere of Harvard University should say "We know of no thought apart from the brain any more than we know of life apart from a physical organism" (p. 23). Mr. Fenn further says (here making his sole reference to New-Church beliefs): "[It is] impossible for us to form any image of a disembodied existence for ourselves. . . . We may be uplifted by the refined and lovely conceptions of Swedenborgians, or disgusted by the grotesque and vulgar delineations of contemporary mediums, but must confess that all are alike fanciful" (p. 25).

Turning now to the positive lines of thought presented by our author, we find him first laying stress upon the theory that, just as supposedly there was a time when the temperature of the earth was too hot for the existence of life upon it, there is supposedly to come a time when the earth will be too cold for the continuance of life. Meantime we have the wonders of human life here, as possibly nowhere else in the entire creation; and to one who sees any purpose in the process, the existence of mankind on earth for this relatively brief period seems inconsistent with the rationality of the creator, unless his human creatures, at the summit of creation, have further existence as discarnate personalities. From lines of rationality, ethics, æsthetics, and religion, Mr. Fenn presents concise arguments showing how hideous a failure the whole creation is so far as man is concerned unless immortality is a fact. From this standpoint we can highly commend the volume, which in any case a thoughtful reader will find interesting and entertaining.

B. A. WHITTEMORE.